

“curse”, which has made our Lord’s family without a kingdom i.e. the Yadavas will never rule! To show to Arjuna and others, in a different light, the reference is made here to “as a rule” (Prāyaha). Hence the Lord said, that as a king’s daughter, the princess should marry only another king’s son, and this is very important for the royal class. (The Lord hinted here, that He is not of the royal class). A friend of the king also can be considered like a king. Or she should have got married to another king from a small state, within their own kingdom. The purport of our Lord’s “telling” is that, he had these 4 kinds of “blemish”, and Rukmani should not have chosen and married Him!

By giving up “tradition” (rules), without much deep thinking, if someone marries, just due to “infatuation”, then a lot of obstructions arise in such a situation. This is being explained by the Lord, through the next verse.

अस्पष्टवर्त्मनांपुंसामलोकपथमीयुषाम्।

आश्रिताः पदवीं सुभूः प्रायः सीदन्ति योषितः॥१३॥

VERSE 13 Meaning: “Oh! Beloved with the most beautiful eyebrows! Those women, who take refuge (as husband) in such persons (such as Me) whose, “rules of justice” are not known (i.e. incomprehensible), whose “ways” are different from the traditional paths of this world, usually are seen as suffering and unhappy (in their married life).”

श्रीसुबोधिनी : अथ यद्यलौकिकदृष्ट्या दूषणानि परिहृत्य विवाहं कुर्यात्, तदा अलौकिकव्यवहारस्तया ज्ञातुमशक्य इति लौकिकपक्षाश्रयणे उभयभ्रष्टाः स्त्रियः सीदन्ति। अलौकिकानां लक्षणमाह। न स्पष्ट वर्त्म येषाम्। यस्य हि रीतिर्ज्ञायते, तदनुसारेण व्यवहर्तुं शक्यते। कदाचित्ते लोकानुसारेणापि व्यवहरन्तीति तेषां नियतमार्गज्ञानाभावेऽपि तदाश्रितो

लौकिकमार्गो ज्ञायत इति कथमवसाद इति चेत्। तत्राह अलोकपथमीयुषामिति। अलोका लोकातिरिक्ताः, लोके स्थित्वापि अलौकिकानामेव मार्गमाश्रयन्ति। तेषां लौकिकव्यवहारोऽप्यलौकिक इत्यर्थः। अत एव क्षणिकानामव्यवस्थितगतीनां पदवीमाश्रिताः सीदन्ति। प्राय इति। ता अपि चेतत्वप्रवणास्तादृश्य एव भवेयुः, तद्व्यावृत्त्यर्थं प्रायग्रहणम् ॥१३॥

किञ्च। यं न कोऽपि भजते, तं यो भजते, स सीदतीति वक्तुं मां न कोऽपि भजत इत्याह भगवान् निष्किञ्चना इति।

SRI SUBODHINI: If without giving any importance to the “blemish” in the “bridegroom”, if a lady marries him with the “supernatural” in view, then she will follow only the “worldly” way, as she is not aware of the “supernatural” ways (of our Lord)! In this way, devoid of “stability” in both of these “ways”, she attains sorrow only. What is the “supernatural”? This is being explained by the Lord. He whose “ways” are not clear i.e. no one can understand their “ways” (as it is said, that the Lord’s ways are inscrutable). It is easy to go along with a person, whose ways are known or understandable, as these persons usually act, as per the “ways” of this world, although, sometimes, they may behave in an “erratic” way i.e. not based on a fixed pattern! How does this sorrow arise? Our Lord says, that these persons (i.e. the Lord), tread the path of the “supernatural”, even when they live in this “world” i.e. their “worldly ways” are really “non-traditional” or “supernatural”. Thus, he whose “way” is not fixed or known, will not be able to give happiness to his wife, if the latter were to “depend or take refuge” in him! The word “usually” (Prāyaha) has been used by the Lord, with a view to denote that, despite being unhappy, if this person fully consecrates herself to the person, who is “supernatural”, then she also attains the same status of being “supernatural”.

He, who is not served or worshipped by anyone, if someone were to serve this person, then the "server" is bound to get into sorrow. With a view to convey this, our Lord, through the next verse, says that "No one serves or worships Me."

निष्किञ्चना वयं शश्वन्निष्किञ्चनजनप्रियाः।

तस्मात्प्रायेण न ह्याढ्या मां भजन्ति सुमध्यमे॥१४॥

VERSE 14 Meaning: "Oh! Beautiful one of a slender waist! I am not a wealthy person, I am loved by the poor people who have no wealth! Hence, very wealthy and great persons, who are "big", do not serve Me at all."

श्रीसुबोधिनी : धनिन एव स्त्रीणां प्रियाः, वयं तु निष्किञ्चनाः। नाप्यस्मदीयाः सकिञ्चना इत्यहं निष्किञ्चनजनप्रिया इति। निष्किञ्चना एव जनाः प्रिया येषाम्, निष्किञ्चनजनानां च स्वयं प्रियाः। अतः साक्षात्परम्परयापि धनाभाव उक्तः। एतत्प्रायिकं भविष्यतीत्याशङ्क्य सर्वजनीनं नियतमेतदित्याह तस्मादिति। आढ्या धनेन सम्पन्नाः प्रायेण न मां भजन्ति, धननाशस्योभयथापि सम्भवात्। यद्यप्यस्मासु स्नेहं कुर्यात्, तदा सर्वस्वमस्मदर्थं विनियुञ्ज्यात् तदापि निर्धनो भवेत्। यदि वास्मन्माहात्म्यं बुद्ध्वा आन्तरमेव भजनं कुर्यात्, तदापि अस्माकं प्रियः स इति अस्माभिरेव स्वप्रियत्वसिद्ध्यर्थं स निर्धनः क्रियते। अत उभयथापि लोके प्रतिष्ठाकरमाढ्यत्वं नश्यतीति न भजन्ति। तव तु आढ्यत्वमेव स्वरूपमिति स्वरूपनाश एव सम्भावित इति भावः। प्रायेणेति अम्बरीषादिव्युदासार्थम्॥१४॥

नीतिविरोधमाह ययोरात्मसममिति।

SRI SUBODHINI: Usually ladies "love" wealthy persons. "I am poor and without any wealth! I am the beloved of those, who are poor and without any wealth. And I also love them very much!" By telling like this, our Lord, in reality, and as per the tradition, showed that, He never has any wealth with Him! The word "usually"

(Prāyaha) used here by the Lord, denotes, that usually this is the nature of every human being! “Due to this, very wealthy people do not really serve or worship Me. The people who worship Me lose their wealth in both the ways — as they have TO OFFER EVERYTHING THEY HAVE TO ME ONLY, through which also, their “wealth” will get ended! IF THEY, AFTER LISTENING TO MY GLORY, BEGIN TO DO WORSHIP OF ME, THROUGH THEIR INNER MINDS, THEN, THEY WILL BECOME DEAR TO ME, THEN ALSO, WITH A VIEW TO MAKE THESE DEVOTEES AS MY OWN “BE-LOVEDS”, I CAUSE THE DESTRUCTION OF THEIR WEALTH AND MAKE THEM WITHOUT ANY “WEALTH”. In this way, in both the ways, (1) conser-
vation of one’s wealth for the sake of the Lord and (2)
the Lord himself causing the “loss” of wealth, this
devotee will loose the fame and name in this world,
which is got through one’s wealth and high status. That
is why, afraid of loosing their “nature” caused by their
wealth, these wealthy persons, usually, do not worship
Me. This word “Prāyena” (usually) is used to denote
 also, that this rule is not followed by very rich devotees
like king Ambarisha, who continued to be ideal and ardent
devotees of our Lord, in spite of their wealth and
kingship!

“Whatever you have done, Rukmani, in this way, is also against the accepted norms of the society”. This is being told by our Lord through the next verse.

ययोरात्मसमं वित्तं जन्मैश्वर्याकृतिर्भवः।

तयोर्विवाहो मैत्री च नोत्तमाधमयोः क्वचित्॥१५॥

VERSE 15 Meaning: “It is necessary, that there is parity of wealth, birth, opulence, form etc. for any

husband and wife, or even for friendship. If one is the "best" and the other is the "lowest", then, they should not marry or develop any friendship (because of incompatibility)."

श्रीसुबोधिनी : सुमध्यमे इति सम्बोधनं निर्धनगृहे स्थातुमशक्तिं बोधयति। कार्यकरणासामर्थ्यात् भोगाभावाच्च। अत एव समान एव विवाहः, नासमान इति। लौकिकं समानत्वं यैः सिध्यति, तान् धर्मानाह। ययोः स्त्रीपुरुषयोर्मित्रयोर्वा समानं वित्तं भवति, समानं च कुले जन्म, वयो वा, ऐश्वर्यं च समानम्, आकृतिश्च, वयस्तारुण्यं च, भव उत्पत्तिर्वा। जन्मभवयोः कालदेशकृतो भेदोऽनुसन्धेयः। सर्वथा साम्यं न युक्तमनुपपन्नं चेति आत्मपदम्। स्वयोग्यानुसारि साम्यमित्यर्थः। यथा चतुर्विंशतिवार्षिकः पतिः, षोडशवार्षिकी कन्येति। पञ्च धर्माः समाः। ऐश्वर्येण सहिता आकृतिः। 'कन्या वरयते रूप'मिति श्लोकेऽपि पञ्चापेक्षिता धर्मा उक्ताः। रूपमत्राकृतिः। वित्तं स्पष्टम्। श्रुतमैश्वर्यस्थानीयम्। कुलं जन्म। भवः समृद्धिः पक्वान्नस्थानीया। तदेवात्रापि ग्राह्यम्। तत्र लौकिकदृष्ट्या राजसमानं धनं नान्यस्य भवतीति साम्याभावः सिद्धः। जन्म। यादवानां तथा न कुलीनत्वमिति लोकप्रसिद्धिः। आकृतिरपि न गौरयति। राज्याभावादेव नैश्वर्यम्, उद्भवोऽपि तत एव निवर्तते। दैवाज्जातेऽपि विवाहे मैत्रौ न तिष्ठतीति प्रकृते मैत्र्या अप्युपयोगात् ग्रहणम्। उत्तमाधमयोस्तु न क्वचिदिति। क्वचिदपि नेत्यर्थः। क्वचिज्जातं वा न सुखकरं भवतीति वैलक्षण्यम्॥१५॥

तर्हि किमतः परं कर्तव्यमिति चेत्, तत्राह वैदर्भीति द्वाभ्याम्।

SRI SUBODHINI: Our Lord had told Rukmani earlier, that she was of a "beautiful and slender" waist (Sumadhyame). This was spoken by our Lord to denote that, "You will not be able to stay in a poor house,, due to your inability to undertake your desired tasks and due to lack of "enjoyment" in such a "poor" place! Due to this reason only, people who are similar and equal should get married". Now the Lord is explaining the "worldly"

nature of "equality". Firstly it is necessary to have equal "wealth" (even for friendship). Furthermore their family status should also be of equal nature. "Age" should be appropriate; as also opulence or grandeur! Their "physical" form should be also similar and compatible! The words "time" (Kaala) and "birth" (Bhava) denote the division created by "time" and "place". By the use of the word "Aatma", we should understand, that at all times complete "similarity" is not fully desirable or appropriate. One should see "similarity", only as per one's own "deserving" nature or status. Like, if the groom is of 24 years, then the girl should be aged at least 16 years of age! 5 qualities should be "similar". The girl always looks at the "physical form" of the groom to be - this is as per the verse. "The girl prefers the form (Kanya Varayati Roopam)." The next factor is "wealth". This is clear indeed! "Opulence" is referred to here, as the "knowledge of the scriptures". Next is the purity and status of the "family". Then the nature of "prosperity" (Bhava) i.e. there is prosperity in the form of food, clothing etc. in the house of the "groom".

From the "worldly" point of view, no one has wealth like the king, and through this, the factor of "equality" is lost pertaining to "wealth". The "Yadavas" are not very famous as a "pure and good clan" or family. In this way, through the factor of "birth" also, our Lord and Rukmani are not equal. "My physical form is not as golden colour such as your's. As I do not have a kingdom, I have no "opulence" either. Even if the marriage takes place, through the celestial blessings (fate), the "friendship" in this marriage will be affected, due to lack of "similar" factors, and the "unbridgeable" differences. In our own present "relationship", if the "friendship" is

useful, for both of us, we may accept it. But it is true, that friendship between the “best” and the “worst” should never take place. If even it happens, then it can never give happiness. This is its very nature and quality”.

What should be done now? This is answered by the Lord through the next two verses.

वैदर्भ्येतदविज्ञाय त्वयाऽदीर्घसमीक्षया।

वृता वयं गुणैर्हीना भिक्षुभिः श्लाघिता मुधा॥१६॥

VERSE 16 Meaning: “Oh Rukmani! You have indeed married, without understanding all these factors, which I have told you so far, and without foresight, simply believing in the words of advice of beggars (Sadhus) and through a forgetful nature, Me, who is devoid of any good virtues.”

श्रीसुबोधिनी : एकेनाज्ञानं समर्थ्यते। ‘अज्ञानात्कृतमकृतमेवे’ति हविर्विपर्यास इव पुनर्यथाकरणमित्युपाय इति प्रथममज्ञानमाह। वैदर्भि विदर्भराजदुहितः। अनेन सत्कुलप्रसूतत्वमुक्तम्। **अविज्ञाय वयं वृता** इति। एतत्तस्या अज्ञानसमर्थनं कार्यान्तरविधानार्थम्। न तु दोषारोपार्थम्। ननु स्तोत्रद्वारा विज्ञापनया च तया पदार्था ज्ञायन्त एव तत्कथमज्ञानमित्याशङ्क्याह **अदीर्घसमीक्षयेति**। न दीर्घा सम्यगीक्षा यस्याः। आपातत उत्कर्षं दृष्ट्वा अलौकिकमज्ञात्वा लौकिकं सुखं भविष्यतीतिवरणाददीर्घदर्शित्वम्। वस्तुतस्तु भगवान् सर्वसंसारनिवारकः, न तु संसारप्रद इति वस्तुतोऽप्यदीर्घदर्शित्वम्। तत्र हेतुमाह **गुणैर्हीना** इति। सगुणादेव संसारो भवति। ननु पूर्वं नारदादिभिः त्वदीयैः अनन्तगुणपूर्णत्वेन भवान् स्तुतः, तत्कथं गुणैर्हीना इति चेत्, तत्राह **भिक्षुभिः श्लाघिता** इति। भिक्षवो हि न वस्तुस्वरूपं जानन्ति, परस्य कथमिष्टमनिष्टं वा भवतीति स्वकार्यमात्रं पश्यन्ति। अन्यथा न याचेरेन्। तदुक्तं पूर्वम्। ‘नूनं स्वार्थपरो लोको न वेद परसङ्कटम्। यदि वेद न याचेते’ति सामान्यतो याचकदूषणम्। अतः स्वयं गुणातीता इति केवलं मोक्षार्थिनः संसारापेक्षिणोपि स्थाने स्तुवन्तीति भिक्षुभिः श्लाघिता इति

दूषणम्। तत्रापि मुधा। तेषां स्वाचरणादेव पुरुषार्थोऽपि सिध्यतीति मोक्षेऽपि न मद्दानापेक्षा, परमभक्तानां तु सुतरामेव न मदपेक्षा। अतो मुधैव स्वरसात्ते स्तुवन्ति। ये पुनः संसारापेक्षिणः तैर्न तद्ग्राह्यम्। अतः स्वतः परतश्च अभिप्रायापरिज्ञानात् भ्रमस्तवोत्पन्न इति अज्ञानादेव वरणमित्यर्थः॥१६॥

तर्ह्यतः परं किं कर्तव्यमित्याकाङ्क्षायामाह।

SRI SUBODHINI: Through this verse, the Lord tells Rukmani, that she has done this act of marriage through “forgetfulness” and “ignorance”! If it has happened through ignorance, than what will happen now? Whatever has happened has taken place! It is said here, that it is not so easy. There is a way to remove the effect of this “forgetfulness”. In the book (Sastrā) of rules, it is specified that, “which is done through ignorance is as good as not done at all”. Hence, it is possible to change the situation and correct it for the future. This is the only way out. At first, the reason for this situation has been told as “ignorance”. By calling “Rukmani” as the “Vaidarbhi” (from the state of Vidarbha) the Lord meant, “You belong to a pure family, being the daughter of the king of Vidarbha. You perhaps got married to Me, without having any knowledge about My family background (i.e. due to ignorance)”. In this way, the Lord accepted her “ignorance” on this matter. If Rukmani were to ask the Lord, “I have done your “Stuti” (praise), and have also prayed for your help, and I am aware of your glory and greatness all the time”. To this our Lord said, “You have not thought about the consequences of your action. You have only seen the superficial worldly nature and the prospects of enjoyment, without seeing the “supernatural” factors at all or knowing them! This is your lack of foresight only!

If one sees and thinks more deeply, we can certainly understand that the Lord always removes the "Samsara" (worldliness) from His devotees, and He is not the giver of "Samsara". "Through this nature of mine also, you have not acted with far sight! I am not having any "virtues" (Gunas) at all. One can attain welfare and happiness only through persons, who have auspicious virtues and qualities." If the Lord is told, that sages like Narada and others have always done the "praise" of our Lord, as "full of divine and auspicious qualities and virtues" (ANANTHA KALYANA GUNASAMOOHA ROOPA). Why then the Lord is telling Rukmani, that He has no virtues or qualities! To this the Lord replies that, "My" praise is always done by "beggars" only! These beggars do not understand at all the nature of objects. They never see the benefit or otherwise of the person, who is present before them (Me) and praised! They are always intent on getting their "selfish" desires fulfilled. If they were not "self centered", they would not ask of Me anything, after finishing their "praise" (Stuti). Our Lord will tell about this later too. He would tell, "this world is indeed very self-centered. They do not see the sorrow of others. If they would care to see other's sorrow, then, they would never ask or beg of Me anything at all". Our Lord, in an ordinary common way, has condemned this sort of "begging" from Him! But these "beggars" have gone beyond the three Gunas. They seek "liberation" only. But the answer is given to this also. "Those who want "Samsara" i.e. success and pleasure in this world, also do your "praise". Hence I am praised by the beggars too! "Our Lord's telling like this is "self-condemnation" only — as the Lord says, that His devotees shower "exaggerated encomium" on the Lord, attributing to

Him, qualities and virtues, which are "limitless". The Lord says here, "They falsely praise me, with all wrong attributes. In fact, these devotees need not praise Me at all, as they will attain their goals of life, through their devotional conduct and practices only. In fact there is no necessity also for Me to confer liberation, as the highest devotees, who are really belonging to Me, do not require Me at all (as they are satisfied with their Seva and love for Me only, and they do not want anything from Me by way of "Samsara" (worldly benefits or even liberation). Hence these exalted, noble souls do their "praise" only as a waste (i.e. unnecessary). But as they get "bliss" by doing "praise" to me, and for this "bliss" only, they do all these "big big" "praises" to Me, at all times!

"But, those who want to enjoy the happiness in this world do not accept or adopt the ways of these noble and great souls and Mahatmas. Hence you also, without knowing about yourself or not knowing the reality behind Me, have married Me, due to your ignorance and delusion".

Our Lord now gives the solution to Rukmani, as to what she should do, as the situation is such. This is being told through the next verse.

अथात्मनोऽनुरूपं वै भजस्व क्षत्रियर्षभम्।

येन त्वमाशिषः सत्या इहामुत्र च लप्स्यसे॥१७॥

VERSE 17 Meaning: "Even now also, you should marry the best among the warrior class, through which, you will be able to get your desires of this world and the other, fully."

श्रीसुबोधिनी : अथेति भिन्नप्रक्रमेण। पितृगृहे गत्वा पूर्ववत् कृत्वा आत्मनोऽनुरूपं संसारैकप्रवणम्। स्त्रियः संसारैकस्वभावा इति स्त्रीणां न

मुक्तिरिति मर्यादा। स्त्री च भर्तृसायुज्यं प्राप्नोति। अतः समाने भर्तरि सर्वमेतदुपपद्यते, न विषम इति, अन्यथा स्त्रीनाशो भर्तृनाशो वा स्यात्। स को वा वरणीय इत्याकाङ्क्षायां बहिर्मुखं निर्दिशति क्षत्रियर्षभमिति। ते हि बहिर्मुखा एव। अन्यथा निर्दयाः परघातं न कुर्युः। क्षत्रियश्रेष्ठत्वात् न कोऽपि वाच्यतां मन्यते। तेषां जये अन्यसम्बन्धिन्योऽप्याह्वयन्त इति न दूषणमपि। आकाङ्क्षा तु तेषां वर्तत इत्युक्तमेव। ततः किं स्यादित्याशङ्क्याह येनेति। सत्या आशिषः, प्रवाहनित्या विषयाः, तैरेव सिध्यन्ति, न त्वन्यैः। ऐहिकामुष्मिकफलरागरहितस्तु मत्परायण इति न मत्सेवया सर्वजन्म-स्वैहिकामुष्मिकफलसिद्धिः। अतः संसार्यैकस्वभावक्षत्रियर्षभवरणेनैव फलप्राप्तिरिति युक्तम्। त्वमिति मायारूपत्वमुक्तम्। कापट्यं तत्रैव सफलं भवति न तु ब्रह्मणीत्यर्थः। ॥१७॥

नन्वेवं कर्तव्ये, सर्वज्ञेन त्वया किमित्यहमाहतेति चेत्, तत्राह चैद्येति द्वाभ्याम्।

SRI SUBODHINI: By using the word “Atha” (now), it is indicated, that the Lord is desirous of starting another “topic”. “Please go to your father’s home and stay there, like before, and marry someone, who is attached to this world, and is also the “best” among the warriors.” Usually women always are attached to this world. Hence, “liberation” for them has been spoken as impossible. This is the “order” and the “system”. The woman attains Moksha through her husband only. This, of course, takes place only, when the husband also is similar and equal to the aspirations of the wife. If there is any difference between the two, then this does not take place. If it is different, then either the husband or the wife gets destroyed. Then Rukmani (if this were to happen to her) may ask this question. Whom should I, then marry? If there is this desire, then the Lord is telling her to marry someone, who is “externally oriented” i.e.

attached to the world — but cautions her to ensure, that he is with compassion, and is not a “killer”! “If you marry a great warrior of the Kshatriya caste, then no one will blame you at all. You will be able to get related to so many other ladies, due to his victories and success. There is nothing blemishful in this action. In fact, many of the warrior clan people are desirous of you also”. If Rukmani were to ask the question as to what will happen then? “Through this, all your desires will get fulfilled. They only will be able to provide you, everyday like a flow, worldly matters and materials, which will make you very happy at all times.” MY DEVOTEE DOES NOT HAVE ANY DESIRE FOR THIS OR FOR THE OTHER WORLD. HE IS VERY MUCH ATTACHED TO ME I.E. HE CHOOSES ME, ABOVE EVERYTHING ELSE. BY CHOOSING ME, AND BY DOING MY SEVA (SERVICE), THIS DEVOTEE WILL NOT GET HIS DESIRES OF THIS WORLD OR OF THE OTHER WORLD FULFILLED IN ALL HIS BIRTHS. (ie he will not use my “worship” to attain these benefits)

Hence, if a person is a “Samsari” i.e. attached to this world, by marrying a similar member of the warrior class only will “make you, Rukmani, attain the results of your life. This is the only thing which is appropriate”. The Lord has used the word “Twam” (yourself) to denote that “your form” is a product of Māya. Through this “facade” of Māyik form only you can be successful and not in Brahman.”

“If I have to do all this only, as You have told me up to now, why did you Oh Lord! forcibly “abduct” me and marry me?” If Rukmani were to say like this, the Lord answers the same, through the next 2 verses.

चैद्यशाल्वजरासन्धदन्तवक्त्रादयो नृपाः।

मम द्विषन्ति वामोरु रुक्मीचापि तवाग्रजः॥१८॥

तेषां वीर्यमदान्धानां दृप्तानां स्मयनुत्तये।

आनीतासि मया भद्रे तेजोऽपहृतयेऽसताम्॥१९॥

VERSES 18 and 19 Meaning: "Oh! Blameless one! Sisupala, Shala, Jarasandha, Dantavakra and other kings, including your brother Rukmi also hate Me intensely" (18) .

"Oh! Auspicious one! With a view to eradicate the intoxication caused by the pride of their valour and prowess, through which these kings had all become blind, and also with a view to destroy their brilliance, I have brought you (to Dwaraka after "abduction", through force)." (19).

श्रीसुबोधिनी : तान् तेषां दोषं च निरूपयति। आद्यन्तौ शापवशात् द्वेषिणौ। मध्यमौ देवतान्तरोपासकौ बहिर्मुखाविति चत्वार उक्ताः। तेन शापात् वा स्वभावाद्वा ये अन्यपराः, ते द्विषन्तीति। येऽप्यन्ये तानप्येतादृशधर्मवतः आदिशब्देन परिगृह्णाति। नृपा इति तेषां सर्वथा अमारणे हेतुः। मम सम्बन्धिनोऽपि मां द्विषन्ति। किञ्च। त्वसम्बन्धिनोऽपीत्याह रुक्मी चापीति। तव मुख्यः सम्बन्धी ज्येष्ठभ्राता। चकारात्तत्सम्बन्धिनः। सम्बन्धविशेषस्योक्तत्वात् ते तवापरिहार्या इत्यपि सूचितम्। अतस्तेऽस्मदीयास्त्वदीयाश्चेति तेषां गर्वलक्षणसन्निपातनिवृत्त्यर्थं त्वमानीतेत्याह। वामोर्विति सम्बोधनाददुष्टत्वं च द्योतितम्। निवार्यं दोषमनुवदति तेषां वीर्यमदान्धानामिति। वीर्यमदेन अन्धानाम्। यथा अन्धः निकटे स्थितमपि गर्तं न जानाति, अपि तु पतत्येव, तथा ते वैष्णवान्तेषु पतन्तः मया निवारिता इति भावः। किञ्च। दृप्ताः हृदयशून्या अपि। न वा प्रमाणम्, न वा विचारस्तेषामित्यर्थः। ताभ्यां जातो यः स्मयः तस्य नुत्तये आनीतेति समानयने हेत्वन्तरमिति, दोषाभावश्च पूर्वं प्रतिपादित इतीतरभजनं समर्थितं भवति। ननु तेषां गर्वाभावस्तत्पराजयेनैव सिद्धो भवतीति

किं मदाहरणेनेत्याशङ्क्याह तेजोऽपहतय इति। तेषां तेजोऽप्युपहर्तव्यम्। उपहतये नाशाय वा। जयपराजयावव्यवस्थिताविति शास्त्रेण कदाचिज्जातेऽपि पराजये न यावज्जीवं ग्लानिं मन्यन्ते। सत्प्रतिभाः सन्तः पुनरायान्ति च। एवं कृते तु गततेजसो भवन्तीति न तेषां पुनरुद्गमः। तेजोहरणं दोषाय भविष्यतीत्याशङ्क्याह असतामिति। असतां तेजोनाशः युक्त एव॥१८-१९॥

एवं रुक्मिण्या उपयोगमुक्त्वा स्वार्थं सा स्थापनोयेति पक्षं वारयति उदासीना इति।

SRI SUBODHINI: The Lord is describing their “blemish”. Sisupala, Dantavakra have become enemies due to the curse. Salva and Jarasandha are “externally oriented”, due to their worshipping other deities. “They also bear enmity to Me due to this reason”. The purport is that, either due to the curse or by their own nature, being devoted to others, these persons are bearing enmity towards me. Apart from these 4 persons, those, who are there with them also follow these qualities and attitudes only, and they also bear enmity towards Me!” If they were enemies only, why did the Lord not kill them? Answering this, the Lord says, “They are “kings”. Usually kings are not killed. Even My own and your relatives are hating Me. Among them, your brother “Rukmi” is the most important person. The word “Cha” (and) used here, denotes, that all the relatives of Rukmi also have become the enemies of our Lord. You are unable to make them understand. They are all suffering from the fever of “ego”. I have brought you, to remove their fever of “ego”.

The word “Vaamoroo” used by the Lord, while addressing Rukmi denotes her innocent and “blemish free” nature. The Lord proceeds further, as regards the removal of the “blemish” of these kings. They had all become “blind” by getting intoxicated, through the “pride”

of their valour — like a blind man is unable to see the pit nearby and falls into it, in the same way, these “blind” persons also fall in the pit of “fire of Vaishnavas”, and it is I, who have saved them from this fall. These persons have no heart. They do not respect any evidence, nor do they contemplate and think. Due to all these reasons, they have got so much ego and pride, and with a view to remove this pride, I have brought you. This is the second reason for bringing you here. The first reason i.e. “your blemish-free nature”, I have already explained this earlier.” If Rukmani were to say, that what was the necessity to bring her to Dwaraka, when the Lord was able to eradicate their “pride” by defeating them? the Lord replies to this that, “I have brought you with a view to destroy their “brilliance” (Teja). Victory or defeat are uncertain. Even if there is a defeat, the feeling in the heart for becoming victorious will not be mitigated. Moreover, they may get back their courage and strength and come again to fight with Me. But by doing like this i.e. by bringing away their “woman” (here Rukmani), their “brilliance” gets lost, through which, they are prevented from rising again. In this way, they will not get strength to fight Me again”. If it is said, that taking away the “brilliance” is a sinful act, then the Lord replies, that “these persons are “bad and wicked”, and destroying the “brilliance” of evil and wicked minded people, is indeed very appropriate”.

In this way, the Lord told the reason for the “bringing” of Rukmani. If the Lord is told, that He should now keep Rukmani with Him, for the fulfillment of His own needs, then the Lord replies, in the following way.

उदासीना वयं नूनं न स्व्यपत्यार्थकामुकाः।

आत्मलब्ध्यास्महे पूर्णा गेहयोज्योतिरक्रियाः॥२०॥

VERSE 20 Meaning: “I am, certainly a disinterested person (Udaaseena). Hence, I do not desire for a wife, son and wealth. The reason for this is that, I am filled with the “bliss” of My own self. Hence I am not much concerned with home and My body too! I am “actionless” like the brilliance of a flame!”

श्रीसुबोधिनी : नूनमिति नात्र सन्देहः युक्त्या कर्तव्यः। ईषणात्रयं पर्यवसितं स्त्रीपुत्रधनरूपम्। तदपेक्षायामन्तस्तन्निवार्यारोगे तदपेक्षा भवति। पूर्णानन्दस्य स्वस्मिन् दोषाभावात् औदासीन्यमेव। द्वेषाभावात् नापि त्याज्यम्। अतः स्वस्योपचयापचयाभावात् न स्व्यपत्यार्थकामुकाः। अत्र भगवत्सम्बन्धः। नोभयेच्छाकृतः, किन्त्वन्यतरेच्छाकृत एव। कार्यमुभयेच्छाधीनमिति तदनुरोधे भगवतः सकाशात्तत्कार्यमुत्पद्यते। अनुरोधे तु नेतिनावश्यकत्वं कार्यस्य। अनुरोधस्तु न नित्यः भिक्षुकेष्विव। अतोऽन्यत्रनित्यापेक्षिणो गमनमुचितम्। ‘धर्मार्थकाममोक्षार्थं य इच्छे’दित्यादिवाक्यमपि पृथगेव दानं बोधयति, न तु क्रियायां भगवत्सम्बन्धम्, अन्यथा भगवांस्तदाता न भवेदेव, स्वस्य निर्बन्धसम्भवात्। अकामुकत्वे हेतुमाह आत्मलब्ध्येति। यद्यपि भगवति नायं हेतुः, आत्मत्वात् अज्ञानादिव्यवधानाभावाच्च। ‘आत्मलाभान्न परं विद्यते’ इति श्रुतिरपि न फलस्य फलसम्बन्धं बोधयति। तथापि लौकिकोक्त्या सम्मतिप्रदर्शनार्थं तथोच्यते। यथा लब्धात्मानः न स्व्यादिकामुकाः, एवं वयमिति। वाच्यं त्वेतावत्पूर्णा आस्महे इति। सर्वदैव वयं पूर्णांस्तिष्ठाम इत्यर्थः। नित्यप्राप्त एवात्मा हेतुत्वेनानूद्यत इति। ननु तथापि क्रीडार्थं समागतस्य क्रीडानिर्वाहार्थं कामना भवत्येवेति चेत् तत्राह गेहयोज्योतिरक्रिया इति। आविर्भूतमनाविर्भूतं वा तेजः स्वयं कार्यं न व्यापृतं भवति, किन्त्वाविर्भूतं केनचित्रमितेन स्वसम्बन्धिनं प्रकाशयति। सम्बन्धिन एव च दोष नाशयति, न तु स्वस्य काचिदपेक्षा। आविर्भूतमिति गेहयोर्देहगेहयोः। उभयमपि तुल्यमिति ख्यापयितुं समानशब्देन निर्देशः। ज्योतिरिव क्रियारहिताः ज्योतिरक्रियाः। अनेन तेजोवद्भगवदाविर्भाव इत्युक्तम्। अतः क्रिया विकारात्मिका नास्तीति

नास्माकं काप्यपेक्षा। फलं च न नियतमिति फलापेक्षायामन्यानुसरणं कर्तव्यमिति सिद्धम्॥२०॥

निःसम्बन्धं निरूप्य भगवान् निवृत्त इत्याह एतावदुक्तेति।

SRI SUBODHINI: "Whatever I have told so far, there would not be any doubt on this. You should act with clear thinking. In this world, there are three main desires among the people. (1) Women. (2) Son. (3) Wealth. All these three are "desired" for, till the "disease" in the inner mind remains, and not cured. Only on the destruction of this disease, a person does not seek these three! He, who is "total bliss" himself does not have nay "blemish" in him, and hence he is always unconcerned and disinterested in these things. He does not hate them also. Due to this reason, it is also not right or appropriate for him to give up these things. In view of this, our Lord does not have attachment or detachment. He does not have attachment or requirement of a wife or desire for wealth. Here the relationship, which has happened with our Lord has happened, due to the desire and will of one party only, and not due to the will and desire of both. Usually, a task is fulfilled through the desire of both the persons. But here, on being prayed, this task of (marriage) Rukmani happened, due to the will of our Lord only! If Rukmani had not prayed for this marriage, it would not have happened. Hence whatever has happened was not necessary. Whenever there is an incessant and continuous daily "appeal", there, it is necessary to respond, and it is appropriate to complete the necessary action (on the part of our Lord).

The words used "He who desires for Dharma, wealth and fulfillment of desires" also denote the "act of giving" (Daana) as "separate". In this "action", there is

no "relationship" of the Lord! If not, our Lord will not become the "giver" of all that is prayed for! The Lord is now explaining His "non-desiring" nature (i.e. desirelessness) and the reason thereof. The reason for this is "AATMALABDA" – our Lord is full of His own Divine Aatmic bliss. Even then, this reason is not appropriate for causing this "desirelessness" in our Lord as **OUR LORD IS OF THE NATURE OF AATMA ITSELF! AND IN OUR LORD THERE IS NO IGNORANCE ETC. AT ALL.** The Vedas say, "There is no greater profit higher than attaining one's own Aatma! (AATMALABHANNAPARAM VIDHYATE). Hence the Lord himself is the "result" (Phalam), and due to this, the "result" is not related to Him, as a separate entity! Even then, here, the reason for our Lord's "desirelessness" has been given as "attainment of His own Aatma and it's "bliss", and this "reason" has been specified only with a view to explain to this world, in the "worldly" way (so that people can understand and approve of this). Why? **THAT THOSE PERSONS, WHO HAVE ATTAINED THE HIGHEST PROFIT OF THEIR OWN AATMA (HAVING REALISED GOD) IN THEM, THEY HAVE NO DESIRE FOR WOMAN, WEALTH ETC.** Hence our Lord says, "I AM ONLY TELLING THIS MUCH, THAT I AM ETERNALLY FULL (POORNA) I.E. I HAVE THE ETERNAL REALIZATION OF MY AATMA. HENCE I AM "FULLY BLISSFUL" AT ALL TIMES (i.e. I do not need anything from anybody, as I am always full with the highest "Aatmic" bliss).

The Lord now tells Rukmani, "If you were to tell Me, "yes, indeed, You are eternal and this is indeed truthful, yet you have, for your "play" (Kreedā – Leela) you have taken this incarnation, and for the sake of proper

play and Leela, you will have to accept and show "desire", then I would reply, "The flame of light, whether it is manifested or not manifested, does not participate in any task by itself. But by manifesting through an instrument, it lights the object/place etc., with which it gets related! It destroys the "blemish" of darkness of the related object. It has no desire of it's own! The manifestation of Me, may be in a body, or it may remain in a home — both are same". The same example of the "flame" is given here. Our Lord's "appearance" is like that of this "flame". Hence "My action is always changeless, as I have no desire to fulfill anything for Myself". The purport of this is that, as "results" are governed by one's own actions and are not "certain", one should follow others for this and "not Me, who is really disinterested".

Our Lord after telling His "no relationship", became "silent" and this is explained by Shri Sukadeva through the next verse.

श्रीशुक उवाच—

एतावदुक्त्वा भगवानात्मानं वल्लभामिव।

मन्यमानामविश्लेषात्तर्पण उपारमत्॥२१॥

VERSE 21 Meaning: "Shri Sukadeva said, "Rukmani always thought, that our Lord will never be separate from her. Due to this, she had imagined, that only she was the "most dear" person, whom the Lord loved (i.e. better than others). Hence with a view to remove this "ego" from her only, our Lord had uttered all these words, and later became silent."

श्रीसुबोधिनी : इदमेव वाचा तिरोधानम्। निमित्तमाह आत्मानं वल्लभामिवेति तत्रापि हेतुः अविश्लेषात्। यथा चैद्यादीनां दर्पहननार्थ एषा

समानीता, एवमेतस्या अपि दर्पहननार्थं एषा समानीता, एवमेतस्या अपि दर्पनिराकरणार्थं सम्बन्धनिराकरणं दर्पहेतुना सह सम्बन्धे विद्यमाने स्मयाभावो न भवतीति अनेनैव भविष्यतीति ज्ञात्वा कृतवानिति ज्ञापयति। वल्लभा भगवतोऽत्यन्तं प्रिया। प्रीतिविषयत्वादपेक्षिता इवेति। बहुस्त्रीकत्वात्कार्यस्यान्यथापि सिद्धेः। एकभार्यस्य यथा सा वल्लभा भवति, तथा सा मन्यते, अन्यथा अविश्लेषो हेतुर्न स्यात्। अथवा। अज्ञानेन भगवन्तं भजतीति प्रबोधार्थं भगवानेवं वदतीति ज्ञापयितुं दृष्टान्तमाह आत्मानं वल्लभाभिवेति। भगवन्तं स्त्रियमिव मन्यते, 'यथा स्त्रिया सम्परिष्वक्तो न बाह्यं कञ्चनवेदे'ति सुषुप्त्युपाख्याने 'शारीर आत्मा प्राज्ञेनात्मना सम्परिष्वक्त' इति निरूपितम्। 'सुषुप्त्युत्क्रान्त्योर्भेदे'न' त्यत्र विवृतम्। तस्य यथा प्रबोधः कार्यते, एवमस्या अपीति। अर्धवल्लभां वा आत्मानं मन्यत इति वेति उपारमत् वाक्यात् कायिकमानसव्यापाराच्च॥२१॥

ततो यज्जातं तदाह इतीति त्रिभिः।

SRI SUBODHINI: All these words of our Lord indicated the nature, as though our Lord will "disappear" very quickly! The reason for this was that, Rukmani was now considering herself to be the "most special" beloved of our Lord (i.e. greater than everyone else), as she imagined and thought, that the Lord will never ever get separated from her! A "pride" arose in her, due to this inner "imagination" of her own "importance". Hence, as the Lord had brought her to Dwaraka, with a view to curb and eradicate the "pride" of Sisupala and others, now, with a view to break her "ego", our Lord decided to cut His relationship with her, as the best solution! If He continued to have this "relationship" with her, then her "ego" may continue for ever! Our Lord enacted this "Leela", thinking in this way only, for the benefit of Rukmani.

The word "Vallabha" means "most beloved". A person or an object, which is liked "most". One would

like to desire this person or object all the time! — as it confers satisfaction and pleasure to oneself. Our Lord had many wives. Rukmani was aware of this. Even then, she thought that “I am the only “wife”; I am the most dear to our Lord. If I am not the “most beloved”, why does He stay with Me all the time? In this way, although she knew the glory of our Lord, she did not serve or worship Him. With a view to make her understand, our Lord had to speak to her in this way! Rukmani regarded the Lord like a husband, who is attached to his wife, and who does not attempt to have any knowledge of the outside (due to deep attachment).

Here, our Shri Mahaprabhuji gives a very revealing example from the scriptures. In the state of “deep sleep” (Sushupti) the Jiva (individual soul) meets and remains together with it’s higher Aatma, and this makes it forget the entire world! (i.e. the Jiva is very closely embraced by the Aatma). The Vedas say, “SAARIRA AATMA PRAJNENAATMANA SAMPAARIKSHWATKTA”. The Lord thought, that Rukmani thought herself to be the “better half” of the Lord, and got “ego” due to it! Our Lord, after telling this, took rest from His mental and physical activities.

Whatever happened afterwards is explained in the three verses given below.

इति त्रिलोकेशपतेस्तदात्मनः प्रियस्य देव्यश्रुतपूर्वमप्रियम्।
आश्रुत्य भीता हृदि जातवेपथुश्चिन्तां दुरन्तां रुदती जगाम ह॥२२॥

VERSE 22 Meaning: “Rukmani, on hearing such most unpleasant words, from her beloved husband and Lord, who is the Lord of all the Lords of the three worlds, which she had never heard before in her life, got

afraid in her heart, began to tremble and while bitterly weeping, got into insurmountable anxiety and worry.”

पदा सुजातेन नखारुणश्रिया-

भुवं लिखन्त्यश्रुभिरञ्जनासितैः।

आसिञ्चती कुङ्कुमरूषितौ-

स्तनौ तस्थावधोमुख्यतिदुःखरुद्धावाक्॥२३॥

VERSE 23 Meaning: “She now began to scratch the earth with her tender toe nails, which was shining like the sun; dark tears were coming down her face, due to the black colleryum used by her in her eyes, and they were falling over and washing the saffron paste on her bosom; her voice had now got choked, due to severe sorrow. Thus she sat down, keeping her head low.”

तस्याः सुदुःखभयशोकविनष्टबुद्धेर्ह-

स्ताच्छलथद्वलयतो व्यजनं पपात।

देहश्च विक्लवधियः सहसैव मुह्यत्-

रम्भेव वायुविहता प्रविकीर्य केशान्॥२४॥

VERSE 24 Meaning: “Rukmani, became intensely sorrowful due to listening to these unpleasant words; being afraid of the Lord leaving her, she lost her “intellect” (clear thinking) due to remorse and repentance; the fan from her hand fell down, and the bangles also slipped out of her wrists. Her intellect, which was now not in her control, became unconscious, and she fell on the ground, like a banana plant hit by the fury of a forceful wind.”

श्रीसुबोधिनी : सम्यक् ज्ञानवत्याः किञ्चिज्ज्ञानवत्याः मूर्छितायाश्च अवस्थाः क्रमेणोच्यन्ते। यतस्त्रिगुणा हि सा। अतः सत्त्वादितमोन्ता अवस्था वर्णिताः। प्रत्येक गुणानां त्रैविध्यमिति त्रितयं त्रितयं निरूप्यते। तत्र प्रथमं

सत्त्वे कार्यत्रयमाह। इति पूर्वोक्तप्रकारेण निःसम्बन्धप्रतिपादकं वाक्यमाश्रुत्य प्रथमं भीता जाता, त्यक्ष्यतीति। ततो हृदये वेपथुः कम्पोऽपि जातः। दुरन्ता चिन्तापि। चिन्ता सात्त्विकी भयं तामसम्। त्रिलोक्याः ईशः, पतिश्च स्वस्यापि, लौकिकवैदिकोत्कृष्टसम्बन्धौ निरूपितौ। तदेति। तस्यामवस्थायाम्। तदिति वा प्रसिद्धं सर्वजनीनम्। अतः सत्यमपि कुर्यात्। केवलं लोकतो वेदतश्चैव सम्बन्ध इति न, किन्तु स्वस्यापि रोचत इत्याह प्रियस्येति। ननु परिहासवचनमेतद्भविष्यतीति कथं भयमिति चेत्, तत्राह देवीति। देवतारूपा सा, सत्यमेव भगवान् वदतीति ज्ञातवती। तर्ह्यभिप्रायं ज्ञात्वा दर्पं परित्यज्य कथं न प्रपन्नेत्याशङ्क्याह अश्रुतपूर्वमिति। दर्पः सर्वदैव जायते, वाक्यं तु न कदाचिदप्येवं श्रुतम्। तदप्यासमन्तात् श्रुत्वा अभिप्रायतोऽर्थतश्च। अतः प्रथमतो भयं मनसि जातम्। हृदयस्थाने कम्पोऽपि जातः, इदं कायिकमिव बुद्धेः। अहङ्कारस्तु निवर्तनीय एव। चिन्ता चेतसः। रुदतीति रोदनमिन्द्रियाणाम्, अहङ्कारः तद्रूपेण निर्गत इति ज्ञापनार्थः। हेत्याश्चर्यम्। कथं वाक्यमात्रेणैतामवस्थां प्राप्तवतीति। आन्तरमेतन्निरूपितम्। बाह्यं निरूपयति पदा सुजातेनेति। सुजातेनातिकोमलेन लक्षणयुक्तेन वा। तेन लक्षणानामुत्पादकस्य वा दोषमापादयन्ती तथा कृतवती। अथवा। उत्कृष्टत्वाच्चरणस्य नैवमनिष्टं भविष्यतीति ज्ञापनार्थं तथोच्यते। नखारुणश्रियेति। नखेषु नखैः कृत्वा वा अरुणा श्रीर्यस्येति। अनेन नखानां मणिरूपत्वमुक्तम्। अयं सात्त्विक उत्कर्षः। सहजागन्तुकोत्कर्षयुक्तेन पदा भुवं लिखन्ती। चिन्ताकुलितायास्तथैव व्यापार इति भूमिं लिखन्तीति। भूभ्यां किञ्चिल्लेखनं निषिद्धम्, भूमिं भित्त्वान्तःप्रवेक्ष्यामीति भावेन तथा लेखनम्। इयं हि लौकिकी भाषा, लौकिकभावनिराकरणार्थमेव भगवता तथोक्तमिति यः कश्चन भावः परमोत्कर्षं प्राप्तः फलपर्यवसायी भवतीति ज्ञापनार्थं तथोच्यते। अतस्तस्याः कायिकव्यापारो निरूपितः। मानसमाह। अश्रुभिः, कुङ्कुमरूपितौ स्तनावासिञ्चती। मनस्यतिशोकान्निरन्तरोत्पन्नान्यश्रूणि अञ्जनमपि भित्त्वा निर्गच्छन्तीति तस्या अतिरिक्तः सर्वोऽपि वर्णस्तैरपनीत इति सूच्यते। कुङ्कुमं कज्जलं च उभयमपहृतमिति। अधोमुखीति च मानसमेव। अतिदुःखेन रुद्धा वागिति वाचो निवृत्तिः। उभयोरल्पो व्यापारः। वाक् तु निवृत्तैवेति। बाह्याभ्यन्तरामवस्थामुक्त्वा देहस्य पातमाह तस्या इति। आद्येन

मानसपातश्च। तस्या देहः पपात। देहधारिका बुद्धिः प्रयत्नद्वारा। सा तु त्रिभिर्नष्टेति सुदुःखभयशोका निरूपिताः। सुदुःखं पुरुषोत्तमलक्षणविषयाभावात् आनन्दरूपस्य भगवतस्तिरोभावाद्वा। भयं भगवानन्येभ्यो दास्यतीति। शोकः स्वस्य सर्वनाशात्। त्रिदोषेण बुद्धिनाशः। स स्वकीयं प्रयत्नाभावमपि करोतीत्याह हस्तात् श्लथद्वलयतो व्यजनं पपातेति। कृशत्वात् श्लथद्वलयत्वम्। आदौ धर्मनाशः, पश्चाद्धर्मिण इति। क्रमेण हास इति नालौकिकप्रकारेण तस्याः पातः। व्यजनं वीज्यमानं धारकप्रयत्ननाशात् पपात। अनेन स्थूलः प्रयत्नो नष्ट इत्युक्तम्। सूक्ष्मोऽपि नष्टः येन प्राणो धार्यत इत्याह देहश्चेति। देहश्च पपात। चकारात्तत्सम्बन्धीन्याभरणदीन्यपि। इतोऽपि सूक्ष्मः कारणप्राणधारकोऽवशिष्यते। तस्मिन्निवृत्ते सर्वनाशो भविष्यतीति भगवत एतावद्दूरं परीक्षा। लौकिक्याः पुनर्जीवनमलौकिकं न युक्तमिति ततः पूर्वमेव प्रतीकारं करिष्यति। सूक्ष्मा धारिका बुद्धिः स्वप्नेऽपि तिष्ठतीति कथं देहपात इति चेत्, तत्राह विक्लवधिय इति। सूक्ष्मापि बुद्धिर्वैक्लव्यं प्राप्तवती। विचारेण तदपनोदाभावमाह सहसैव मुह्यदिति। 'मुग्धेऽधर्मसम्पत्तिरिति न्यायेन अर्थं मृता। केवलमासन्न्यस्तिष्ठति। अत एव पतिता, न मृता। पतनादपि भयं भवतीति भयेन प्रयत्नाभिव्यक्तिमाशङ्क्य तन्निषेधार्थमाह रम्भेव वातविहतेति। वाय्वाघातेन यथा कदली भग्ना पतति, सर्वथा प्रयत्नरहिता स्वतोऽपि कोमला। प्रविकीर्य केशानिति रम्भातुल्यत्वं निरूपितम्। अथवा। मूर्च्छासमये शिरोभ्रमणं जातमिति केशग्रन्थिविस्रंसनात् केशविकीर्णता जाता। केशा वेण्याकारेण न बद्धाः॥२२-२३-२४॥

तदा भगवान् क्षणाविलम्बे समाधानमशक्यमिति उपेक्षाभावं परित्यज्य, तस्यामपेक्षाभावं कृत्वा, शीघ्रं प्रतिक्रियार्थं प्रवृत्त इत्याह तद्वृष्टेति।

SRI SUBODHINI: Rukmani had three qualities now: (1) Having a proper knowledge, (2) having "little" knowledge and (3) unconscious. All these three "modes" of her "mind" are being explained successively. In this way her Sātwik, Rājasik and Tāmasik "states" are being described. Each of these "qualities" were again of three types or kinds.

described. Then her "body" fell! Her intellect was "lost"

Firstly the three “tasks” of her Satwik quality are being described. On listening to the words, which would denote “non-relationship” with our Lord, she got afraid, as she understood, that the “Lord will give me up or leave me”. Later, she got a trembling in her heart, and got also insurmountable anxiety and worry. This anxiety was Sāt wik; fear was Tā masik. The Lord is the Lord of all the three worlds and “He is also my husband”. In this way, she thought of her “worldly” and the “Vedic” relationship with the Lord! The Lord may make His words come true. She thought, that as the Lord was her “beloved” (Pyāra), perhaps, He has spoken all these words in “humour”, or in a laughing “derisive” manner! Then why fear came to her? Answering this, she says that the Lord’s words are “Divine” – His words are symbolic of the celestial deities. **OUR LORD ALWAYS SPEAKS THE TRUTH.** Rukmani understood like this. When she realized this, why did she not give up her “ego”, and surrender to our Lord fully? Answering this our Shri Mahaprabhuji says that, “pride or ego” always remains, and she had not heard these words before! On hearing these words, in the first instance, and on understanding the purport of these words only, she got fear in her mind. She got trembling in her heart also. These happened to the body and intellect. In fact “ego” has to fully be given up. The task of the heart is anxiety and worry; the senses usually perform the task of “weeping”. Through these two “reactions”, it is said, that Rukmani admitted “I have given up my ego”. The word “Ha” (ah!) has been used in this verse to express “surprise” or astonishment! How did she attain this state, just by our Lord speaking these words? Upto now, her “internal” feelings have been explained. Now onwards, her “external” Bhāva or attitude

is being described. With her very tender feet, containing auspicious signs, she began to scratch the earth — as though, she was trying to show the “blemish” of the one who had endowed her feet with these signs! Or she, would show the glory of her feet in such a way, that she is able to inform the world, that nothing “untoward” will happen now! Her toe nails had reddish “brilliance” — thus saying, that these “nails” were like shining precious gems. This glory of the nails is Sātwik. She was seen, through her naturally glorious nails, scratching the earth. Usually anxious and worried persons do this type of action! — although it is prohibited to scratch this “earth”. But, she was scratching the earth with this attitude, that she wanted to open up this earth and go down, and become one with this earth! This is “worldly” language, but our Lord had spoken His words, with a view to remove the “worldly” attitude of Rukmani. She will attain the “result” only, when her attitude attains it’s highest “peak” and intensity. Upto now her “physical” actions have been described.

From now onwards, her “mental” actions are being described. Her bosom was adorned with the colour of saffron (red). On them, due to intense sorrow, without being stopped, tears from the eyes, mixed with the dark colleryum, began to flow copiously, due to which, the dark and red colours got washed out.

Her face was looking downwards. This indicated her mental anxiety. Due to intense sorrow, her words got choked up. Hence she could not speak a word! In this way, after describing the “outer” and “inner” attitude and actions, now, how the body fell on to the ground is being described. Firstly the “fall” of the mind was described. Then her “body” fell! Her intellect was “lost”

due to extreme sorrow, fear and unhappiness. How did she get this extreme sorrow? Answering this, it is said, that due to the absence of her realization or knowledge about our Lord Shri Purushottama, and due to lack of knowledge of the "Divine signs" (Lakshana) of our Lord Shri Purushottama, or due to the disappearance of our "blissful" Lord, Rukmani thought that, "Our Lord may give me away to others" and due to this, she got fear in her heart. Sorrow came upon her, due to her thinking, that she had lost everything now! In this way, due to these three types of "blemish", she lost her "intellect". She also exhibited the thought that, "I am unable to do anything for myself, as from my hand, both the fan and the bangles are falling by themselves!" Due to the body becoming "slim", in the first instance, the bangles from the wrist fell down! Firstly the "qualities" are destroyed, and later the "person who has the qualities" gets destroyed! Here the "destruction" took place successively, and the "fall" of the body did not take place in a "supernatural" way! She lost the "effort" of hand (strength) so that the fan fell! It is said from this, that all her "physical" (gross) efforts got destroyed in the first instance, and later on the destruction of the "subtle" effort for keeping her "vital air" (Prāna) in tact, she got her "body" also destroyed. In other words, the "body" also fell on the ground!

The word "Cha" (and) used here, denotes, that all the ornaments worn and related to the body also fell. Now only the "causal" body, which protects the core of one's "life force" remained. If this was not to remain, she would have died. Our Lord took her test upto this limit only. Our Lord will now do something to revive her (instead of using "supernatural" ways for a "worldly"

problem). The intellect, which carries the “subtle” life remains during the “dream” state also, and how come, in spite of this, the body fell down? Answering this, it is said, that this “subtle intellect” also attained “great fear”, and being unable to remove this “fear” through her thinking, she accidentally, or due to loss of control over herself, became unconscious! In the “unconscious state, half of one’s wealth (life) remains. As per this “rule”, she was “half dead” only. The most important vital air of “Asaanya” only remained in her. Due to this reason, she fell down, but did not die. When fear comes, one is expected to put some efforts to ward it off! Why did this not happen to her? Answering this, it is said, that like a banana plant is cut down by the fury of the wind, she also fell, and due to this, she became powerless to act! Comparison to the “banana plant” shows her “tender” body. Her hair got disheveled, when she fell, like the banana leaves get torn. Alternatively, when she became unconscious, her head began to reel, due to which, her hair-do got opened and got disheveled! From this, we can understand, that her hair was not done up with flowers, and that is why, they opened up!

Then the Lord thought, that He should not wait even for a second, as it may become difficult for Him to make Rukmani peaceful. Hence, He gave up His “indifference” and understanding her requirements, He decided to take “retrieval” actions, and this is described by the following verse.

तद्दृष्ट्वा भगवान्कृष्णः प्रियायाः प्रेमबन्धनम्।

हास्यप्रौढिमजानन्त्याः करुणः सोऽन्वकम्पत॥२५॥

VERSE 25 Meaning: “Shri Krishna, our Lord, seeing Rukmani, who could not realize the seriousness of

His smile and who was very dear to Him, now decided to act, and on seeing her bondage of love to Him, trembled a little, becoming deeply affected by compassion for her."

श्रीसुबोधिनी : तस्याः पतनं दृष्ट्वा करुणायुक्तो भूत्वा अन्वकम्पत। तस्या दुःखनिवृत्तिमियेष। अभिप्रायानुसारेण यत्तयाग्रे निरूपितं तावद्वक्तव्यम्। ततश्च अभिमानाभावे ज्ञाते भगवान् कृपां कुर्यात्। यतु मध्ये मूर्च्छया पतनम्, तदभिप्रायाज्ञानात्। ईश्वरवाक्ये च यावत्स एव स्वाभिप्रायं न प्रकाशयति, तावदर्थान्तरं न वर्णनीयम्। अतो लौकिकत्वात्तस्या अभिप्रायापरिज्ञानात् त्यागभयेन तथावस्थोचितैव। तदा भगवानुत्तरेऽदत्ते अभिमानाभावे चाज्ञातेऽपि कृपामेव कृतवान्। तत्र हेतुः करुण इति। दयायुक्तः। दयायामपि हेतुः तददृष्टेति। **भगवानिति** सर्वार्थाभिज्ञता। **कृष्ण** इति स्त्रीणां प्रियः। तासामुद्धारार्थं आगतः कथं तां मारयेत्। ननु बहव एव मूर्च्छिता भवन्ति वचसा त्रासिताः, किमत्राश्चर्यमिति चेत्, तत्राह **प्रियायाः प्रेमबन्धनमिति**। सापि भगवतः प्रिया, भक्तत्वात्। तस्याश्च प्रेमातिशयः सम्बन्धाभावे ज्ञात एव प्राणपरित्यागरूपः। प्रेमैव बन्धनमिति भगवत्प्रेम्णैव सा बद्धा तिष्ठति। तदभावे ज्ञात एव पतितेति। ननु युक्तमेव तस्यास्तथात्वम्, केनांशेन सन्तुष्टः, सन्तोषहेतोराश्चर्यस्याभावादित्याशङ्क्याह **हास्यप्रौढिमजानन्या** इति। हास्यरसे पूर्वपक्षसिद्धान्तन्यायेन पदार्थनिरूपणं प्रौढिः। तत्र भगवता पूर्वपक्षः कृतः। यतो रुक्मिणी न लौकिकी। नापि लौकिकविषयमपेक्षते। अतोऽवश्यं सिद्धान्तो वक्तव्यः। तद्वक्तुं न जानातीति मुग्धभावात् बालानामिवाभिमानो न दोषायेति मूर्च्छां दृष्ट्वा स्वभावतोऽपि परमकारुणिकः अनुकम्पां कृतवान्॥२५॥

ततो यत्कृतवांस्तदाह पर्यङ्कादिति।

SRI SUBODHINI: On seeing her falling, our Lord became of a compassionate heart and mind, and He too experienced trembling! He now decided to remove her sorrow. He had thought of expressing His views, and had desired, that Rukmani will defend herself refuting His statements, and also proving, that she did not have any

“ego” at all. This was our Lord’s idea. But in the middle, Rukmani got more affected by our Lord’s statements and fell unconscious, and the main reason for this was Rukmani’s inability to understand the “laughing and humourously said” words of our Lord. Of course, no one can understand the real import and meaning of our Lord’s words, until He himself reveals it. No one should also understand it’s meaning in a different way or say it also! Because she was “worldly” (Loukik), she could not understand the true meaning of our Lord’s words! She in fact, as in the case of very attached worldly ways (persons) understood the “negative” side, thinking that the lord had told all these words, with a view to give her up! Due to this, she got afraid too! Of course, the fear of being given up by our Lord did make her like this. She became unconscious, and due to this, her words got choked. But our Lord now decided to be gracious, although she had not yet given the reply due to her unconscious state. OUR LORD IS ALWAYS COMPASSIONATE. The reason for this “compassion” is being explained. On seeing her state, our Lord, who is the Lord of the Universe, and who is always fully aware of all the “thinking” and “views” of everyone and every situation, and, as He is our Lord Shri Krishna, being specially fond of women devotees as He has incarnated only for the redemption of all women devotees, became compassionate. In view of this, how will the Lord allow her to die? If it is told, that due to so many “fearsome” words, Rukmani has become unconscious, and what is there to be agitated or astonished on this? Answering this, it is said, that it was due to “the love bondage of His beloved” (PRIYAYAHA PREMA BANDHANAM). Because Rukmani is a great devotee of our Lord, and is also the “beloved” (Pyāri) of

our Lord! With these very few words made by our Lord, she got ready to give up her life, thinking that it is better to die before the Lord cuts her relationship! This aspect is her special feature of the love she had for our Lord! In fact due to our Lord's love only, she was saved. No sooner, she realized, that perhaps the Lord may leave her, and this very thought itself made her fall. This was of course very appropriate. How else will she become happy? Is her happiness due to the absence of surprise? This doubt is removed by telling, that the "Rasa" of "laughter", which is the initial "triggering" submission could not be understood by Rukmani (the Lord intended the whole affair to bring joy and laughter for both). Why did she not understand? Because RUKMANI WAS NOT REALLY "WORLDLY", AND SHE WAS NOT INTERESTED IN WORLDLY MATTERS AT ALL. She should have stated her view too, but she did not know, how to say her views, as SHE WAS INNOCENT, AND SHE DID NOT HAVE THE BLEMISH OF "EGO" (as she had the child-like nature). On seeing her getting unconscious, our Lord, who is, by His very nature, compassionate, began to shower His compassion and sympathy.

Afterwards, whatever our Lord did is being explained through the following verse.

पर्यङ्कादत्ररुह्याशु तामुत्थाप्य चतुर्भुजः।

केशान् समूह्य तद्वक्त्रं प्रामृजत् पद्मपाणिना॥२६॥

VERSE 26 Meaning: "Our Lord, with His four arms, immediately got down from the bed, lifted her, while adjusting her hair, began to wipe her face, with His lotus like hands!"

श्रीसुबोधिनी : स्वयं शीघ्रमवरुह्य पर्यङ्कात्, हस्तद्वयेन तामुत्थाय हस्तद्वयेन च केशान् समूह्य एकेन हस्तेन केशबन्धं धृत्वा, दक्षिणेन तद्वक्त्रं प्रामृजत्। पद्मपाणिनेति शीतलेनामृतस्रावेण। तेन तापापनोदः जीवनं च जातम्। स्पर्शनैव प्राणाः समागताः॥२६॥

ततः स्वस्थां सान्त्वयामासेत्याह प्रमृज्येति।

SRI SUBODHINI: Our Lord got down from the bed immediately, lifted her up through both the hands and began to adjust her hair with both of His hands! Later with one hand, He tied her hair, and through His right hand, from where the cool nectar was flowing, He wiped her face. By doing this, her sorrow got ended, and she became alive fully as her "vital air" got rejuvenated through the touch of our Lord!

After this, when Rukmani got her poise and peace, our Lord began to comfort her.

प्रमृज्याश्रुकले नेत्रे स्तनौ चोपहतौ शुचा।

आश्लिष्य बाहुना राजन्नन्यविषयां सतीम्॥२७॥

VERSE 27 Meaning: "Oh king! our Lord, dried up her eyes by Himself, which were filled up with tears, and also her bosom, which had become wet with the flowing tears from her eyes; later He embraced her with His arms, as she was entirely dependent on the Lord (as she had no other refuge)."

श्रीसुबोधिनी : तेनैव पाणिना अश्रूणि प्रमृज्य, अश्रूणां कला यत्र। तत उत्थाप्यैव धृत्वैव हस्तद्वयेन मध्ये एकेन केशबन्धम्। उक्तां क्रियां कृतवान्। अतः सान्त्वनपर्यन्तं चतुर्भुज एव स्थितः। प्रकर्षेण मार्जनं अश्रूणि दूरीकृत्य परितः स्थित कज्जलस्य सर्वत्र स्थापनम्, तथैवान्यत्रापि स्नेहप्रकाशार्थं त्यागाभावविश्वासार्थं च बाहुना आश्लिष्य। ननु स्वयमेव 'न स्र्यपत्यार्थकामुका' इत्युक्त्वा, पुनः किमर्थं तथा कृतवान्, तत्राह अनन्यविषयामिति। न विद्यते

अन्यो विषयो यस्याः। यद्ययमपि विषयो न भवेत्, तदा शरीरनाशः स्यादिति।
 'ये त्यक्तलोकधर्माश्च मदर्थे तान् बिभर्म्यहमि'ति। तस्यास्तथात्वं ज्ञात्वा
 स्वप्रतिज्ञास्थापनार्थमेव तथा कृतवानित्यर्थः। ततश्चस्त्रीत्वेन न कामिता,
 किन्त्वनन्यविषयत्वेन। किञ्च। सती पतिव्रता। तदुपेक्षायां मर्यादाविरोधोऽपि
 स्मात्। राजन्निति सम्बोधनं भ्रमाभावाय। राजा हि पूर्णविषयो भवतीति॥२७॥

SRI SUBODHINI: Wherever the tears had flown or fallen, our Lord dried those places. Later He lifted her and made her sit between His arms, and began to tie her hair with thread. Till He was in the process of comforting her, He remained with 4 arms only. After removing the tears, He adjusted the colleryum of her eyes, by wiping away the "spreading" of the same. Now, with a view to express His love, and also to reassure her, that He will not give her up at all, our Lord embraced her with His arms. Why did He embrace now, when He had earlier told, that He was not attached to anyone, including her, His wife? Removing this doubt, it is said, that Rukmani did not have any other in her mind except our Lord, and if this was also not there in her mind, she would have got her body destroyed. Moreover the LORD HAS TAKEN A VOW AND GIVEN A PROMISE, THAT HE OR SHE, WHO HAS GIVEN UP THE DHARMA OF THIS WORLD FOR HIS SAKE, WILL BE PROTECTED BY HIM. THUS, OUR LORD ON SEEING THE COMPLETE RENUNCIATION OF RUKMANI, DECIDED TO KEEP HIS OWN PROMISE, AND EMBRACED HER. Although Rukmani was a "woman", she did not have the "lustful" aspects in her, which is common among women. Why? As she was fully devoted to our Lord with her entire love! And she never gave attention to any other thing. Being a "Pativrata" (chaste lady), her entire concern was our Lord only. In fact, if the Lord

were to give her up, then it would amount to “breaking of” rules. “Oh king! this addressal has been made to remove any “delusion”, which the king may have on this event, as usually kings do have knowledge on various aspects of life, in general.

सान्त्वयामास सान्त्वजः कृपया कृपणां प्रभुः।

हास्यप्रौढिभ्रमच्चित्तामतदर्हा सतां गतिः॥२८॥

VERSE 28 Meaning: “Our Lord, who was an adept in comforting her, “as He is the Lord and way (goal) of noble saintly persons”, began to comfort Rukmini, who could not understand the principles behind the “Rasa” (relish) of fun and laughter, being non-deserving for this Rasa of “Haasya” (laughter), but deserving of His compassion (Daya), from His gracious self.”

श्रीसुबोधिनी : किञ्च, सान्त्वयामासेति। ततो वाक्यैः सान्त्वयामास। ननु स्वयमेव निःसम्बन्धं प्रतिपाद्य, कथं सान्त्वनं कुर्यादित्याशङ्क्याह सान्त्वज इति। सान्त्वने हेतुः कृपयेति। न तु भयेन कथञ्चिदपि। कृपणामिति दयायां हेतुः। न तु भार्याम्। ननु धर्मद्वयस्य विद्यमानत्वात्कथं कार्पण्यमेव हेतुरित्यत आह प्रभुरिति। स हि स्वतः समर्थो न भार्यादिकमपेक्षते। हास्यप्रौढिवाक्यैर्भ्रमच्चित्तामिति वाक्यसान्त्वने हेतुः। अन्यथा कायसान्त्वनेनैव चरितार्थता स्यात्। अतश्चित्तभ्रमोऽपि निवारणीयः। ननु तिष्ठतु चित्ते भ्रमः, किं स्यात्, अत आह अतदर्हामिति। तद्वद्विरूपतयावस्थानं नार्हति। शरीरेण कृपाम्, वाचा अकृपां च। शरीरे स्वास्थ्यम्, चित्तेऽस्वास्थ्यं वा। यतो भगवान् सतां गतिः। सन्तो हि निःसन्दिग्धा भवन्ति, भगवद्वाक्यविश्वासेन प्रवर्तन्ते। ‘द्विःशरं नाभिसन्धत्ते द्विःस्थापयति नाश्रितान्।’ ‘कौन्तेय प्रतिजानीहि न मे भक्तः प्रणश्यतीति। अतश्चित्तभ्रमापनोदनार्थं वाचा सान्त्वनं कर्तव्यम्॥२८॥

तामेवाह त्रिभिः।

SRI SUBODHINI: Through words, the Lord began to comfort her — this He did, after talking to her by

Himself about getting separated from her, and how come He now readied Himself to give her comfort? This doubt is removed by telling, that the Lord knows the way to comfort her. Why did He do this? It was His compassion (Kripa). On seeing her "situation", our Lord did not do the "comforting" out of His own "fear", but this was done by Him, out of His love and compassion for her. She is the "wife" and due to this "compassion" is not accorded, but she is suffering — hence the Lord exercised His compassion. Why? Because our Lord is "Prabhu" — is omnipotent, and He does not need a wife and others for helping Him, as He is self-sufficient and efficient in every way! Another reason is being given for the "comforting" of Rukmini. She, by not understanding the "Rasa" (relish) of laughter, became "deluded", and it was required to remove this "Bhāva" also! Though by comforting her "body", she could have been fully comforted, but her "delusion" of the mind had to be removed. What would happen if this "delusion" remained with her? This is being explained by telling, that she did not deserve to be in these "two forms". She was not ready to put up with the Rasa (relish) of "laughter" (Haasyam). Hence showing her compassion with His body and "non compassion" through His words would result in "comfort" in the body but "discomfort" in the mind! The Lord thought that Rukmini should not be like this in two forms! Why? OUR LORD IS THE GOAL AND PROTECTOR OF NOBLE DEVOTEES, AND HE IS THEIR ONLY REFUGE! ONLY NOBLE DEVOTEES DO NOT HAVE ANY DOUBTS. THEY NEVER DOUBT ABOUT OUR LORD AT ANY TIME! THEY HAVE FULL FAITH IN OUR LORD'S WORDS AT ALL TIMES. THEY FUNCTION ON THE BASIS OF

FAITH IN OUR LORD ONLY. LIKE IN A BOW, TWO ARROWS CANNOT BE STRUNG, IN THE SAME WAY, OUR LORD NEVER PUTS HIS DEVOTEES IN A PREDICAMENT. IN THE GITA HE HAS ASSURED THAT, "MY DEVOTEE, ARJUNA! WILL NEVER PERISH OR LOSE. TAKE IT AS A PROMISE FROM ME." Hence with a view to remove the "delusion" in her mind, the Lord decided to comfort her with His words.

This "comforting" her is being done, in the following 3 verses.

श्रीभगवानुवाच—

मा मा वैदर्भ्यसूयेथा जाने त्वां मत्परायणाम्।

त्वद्वचः श्रोतुकामेन क्ष्वेल्याचरितमङ्गने॥२९॥

VERSE 29 Meaning: "Our Lord began to tell, "Oh Rukmini! Please do not get angry after blaming my words! I am fully aware, that you are totally attached to Me! Oh beloved! I was very eager to listen to your words. With this view only, I made up this "fun" and "laughable situation"!"

श्रीसुबोधिनी : मा मेति। कायवाङ्मनसां पूर्वं पूर्वं बलिष्ठमिति कायेन सान्त्वने कृते फलरूपत्वात्तस्य वाचिकस्य दुर्बलत्वाच्च जातमेव सान्त्वनम्। परं कायवाचोः परस्परविरोधात् भगवान्न विश्वसनीय इति स्यात्, तन्निषेधति, हे वैदर्भि, मां मासूयेथा इति। दोषारोपेण मा पश्य। अथवा। निष्कारणमेतावददुःखं दत्तमिति कदाचिदसूयां कुर्यात्। अन्यतु सहजमेव, न तेन कश्चिदुपकारं मन्यते। तद्वैवं वचनस्य प्रवृत्तिविरुद्धस्य कोऽभिप्राय इति चेत्, तत्राह जाने त्वामिति। अन्यथा ज्ञात्वा अन्यथावचनमभिप्रायं सूचयति। ननु निर्दुष्य सर्वथा चेत्, तदैवमपि दोषं न मंस्यत इति किं दोषनिराकरणेनेत्यत आह वैदर्भीति। जन्मभूमिसम्बन्धात् कदाचिदेवमपि भावयेदिति, अन्यथा चित्तवृत्तिर्भगवता कृतेति तद्वर्पहननं क्ष्वेल्यर्थं च न परस्परं विरुध्यते। शब्दस्य

त्रेधा वृत्तिः। मुख्या गौणी तात्पर्यवृत्तिश्चेति। लक्षणागौण्योस्त्वभेदः तात्पर्ये वा अन्तर्भावः। तत्र मुख्यार्थबाधः दर्पहननपक्षे क्ष्वेलिपक्षे च तुल्यः। ततः प्रासङ्गिको गौणः क्ष्वेल्यां पर्यवस्यति। तात्पर्यं तु दर्पहनन इति उभयमविरुद्धम्। 'स्त्रीषु नर्मविवाहे चे'ति वाक्यात् मुख्यार्थरहितशब्दप्रयोगो न दोषाय। अन्यथा तात्पर्यादीनां वैयर्थ्यं स्यात्। 'परोक्षवादा ऋषयः परोक्षं च मम प्रिय'मिति भगवद्वाक्याच्च। पूर्वपक्षन्यायेन बहिर्मुखत्वं लौकिकत्वं च तस्यामारोप्य, वाक्यानि प्रयुक्तानीत्यवोचाम। प्रासङ्गिकानि फलानि भगवान् निर्दिशति सान्त्वनार्थम्। मुख्यार्थो न विवक्षित इत्यत्र हेतुः जाने त्वां मत्परायणमिति। अहमेव परमयनं यस्याः। तर्हि कथने कोऽभिप्राय इति चेत्, तत्राह क्ष्वेल्याचरितमिति। क्ष्वेली परिहासः। परिहासार्थमेव हि गाल्यः उत्पन्नाः। अतः क्ष्वेल्यैवाचरितं तादृशवचनभाषणं कृतमित्यर्थः। तथाकरणे दोषाभावमाह अङ्गने इति। अङ्गं नयति प्रापयतीति तादृश्या सह रसोत्पत्त्यर्थं वक्तव्यमेव। प्रासङ्गिकत्वात्तदानीमेवैतदभावेऽपि न दोषः। अग्रे तु भविष्यति। दर्पस्तु भगवदीयतया स्वल्पो मृग्य एव, अन्यथा ज्ञानमार्गात् को विशेषः स्यात्। परमुदगतो नापेक्ष्यते। तस्मिन्निराकार्ये वक्ता ईश्वर इति सर्वोऽपि निवृत्तः, तदाधाराः प्राणा अपि। तदनभिप्रेतमिति पुनः प्रतिप्रसवमाह जाने त्वामिति। परन्त्वहमेव वल्लभेति न मन्तव्यमिति भावः। क्ष्वेल्याः प्रयोजनमाह त्वद्वचः श्रोतुकामेनेति। गूढ वाक्यमपि श्रोतव्यमिति भावः। ॥२९॥

प्रयोजनान्तरमाह मुखं चेति।

SRI SUBODHINI: There are three instruments viz. the body, the word and the mind. Among these, the body is full of strength. Hence our Lord, at first, comforted her through the "body". Comforting was also done through the words. But as His "words" and "body" were opposing to each other, our Lord did not end up, as the one, who could be fully trusted. Perhaps Rukmini may think like this. To this our Lord says, defending himself, "Oh, princess of Vidarbha! Please do not get upset with Me. Please do not blame Me for the words, which I have

spoken. I have given you great sorrow, up to now, by saying those words. It is possible, that you are hating Me for all this! Of course, this is understandable indeed! There is no benefit for anyone from these words. If you were to tell Me as to why, then, I spoke to you all these words i.e. what is the purport of all these? Answering this, I would say, that I know you very well. But My telling you differently must be having some purpose. If you are "blameless" always, then you will not treat My words also as "blame free"! hence there is no necessity to remove this "blame" from anyone! As no benefit will accrue by such removal! Due to this reason, the Lord told her, "Oh! Princess of Vidarbha kingdom! The state, in which you have taken birth, might have given you these type of thoughts, or perhaps the Lord himself has given you this sort of mind!" Combining the words for "laughter" and for the purpose of eradicating her "ego" is not wrong or opposing to each other. The nature of "sound" (saying) has three types viz. important, low value and carrying substance! The important thing was to eradicate the "pride". On the side of "laughter", the words used were of equal importance, as it will end in good laughter, and the Lord has used, the situation to generate laughter only! The most important goal to be achieved was to conquer "pride". Hence there is no opposition between the method of "laughter" used, and the goal itself! As per the saying "for women, for marriage", statements can be made, where the important meaning or purpose is not told openly i.e. no blemish will be there, even if words, which are without "meaning", are uttered! Moreover this statement of our Lord is as per His own saying that, "the sages like everything secret, I also like to keep things as secret". The Lord had made His statements to Rukmini

due to her “externally oriented” mind and “worldliness” (BAHIRMUKHATWAM and LOUKIKTWAM)

And for “comforting” her, our Lord uses the same situation by telling that, “He never intended to convey, that His words would lead to giving up or leaving her.”

“I know you are very devoted and attached to Me only”. When the Lord knew this very well, why then did He say these words? Answering this, it is said, that the Lord has said these words only in “derision” (Parihaasa) — for laughter and fun. There is no blemish at all in making this type of “fun for laughter”. “Oh beloved! This sort of addressal is done, when the beloved is sought after for eventual union. The Lord uses this addressal to emphasize His continued love for her! And for her “bliss”! Even if Rukmini was not fully devoted to our Lord, there was no blame in this indulgence of “derision”. It was necessary for those, who belong to our Lord to look into themselves, and see whether there is the least trace of “pride” in them remaining! If this is not done, what is the greatness of this path of devotion in comparison to the path of knowledge? But there should be a limit for this, as the “decider” in this task of removing “pride” is our Lord himself. That even the least trace of “pride” has been got over — even one’s own “Prāna” (vital air) cannot be the witness to it or be aware of it! Hence our Lord is telling here, “I am fully aware and knowing you”. “But you should not understand that, “I am the only one, who is beloved (loving) of you”. (ie Rukmini) This was the main purport of what the Lord desired to say. The Lord is also now telling the reason for doing these “derisive” (laughter generating) remarks. “I was eager to listen to your words, expressing the secret “Bhāva” of your mind (i.e. your inner thoughts and ideas).”

मुखं च प्रेमसंरम्भस्फुरिताधरमीक्षितुम्।

कटाक्षेपारुणापाङ्गं सुन्दरभ्रुकुटीतटम्॥३०॥

VERSE 30 Meaning: “I had told these “humorous derisive” words, with a view to see only your lovely face, with trembling lips caused by anger, due to your intense love for Me, red hue caused by your looking at Me, from the sides of your eyes, and with beautiful and curved eyebrows!”

श्रीसुबोधिनी : मुखं च ईक्षितुम्। गालिदाने हि लोकाः कुप्यन्ति, तथा त्वमपि कोपं करिष्यसीति कोपोत्पादनार्थं तथोक्तम्। प्रेमरसस्त्रिविधो भवति, सात्त्विको राजसस्तामसश्च। सात्त्विकस्तत्र पुत्रादिसाधारणः। राजसः स्त्रियामेव धर्मसहितः। तामसस्तु जार एव भवति। सहजः स भावः कदाचिदत्र द्रष्टव्य इति तदुत्पादनार्थं वचनम्। प्रेम्णा यः क्रोधसंरम्भः, तेन स्फुरितमधर यत्र, कटाक्षेपा वक्रदृष्टयः, तत्सहितमरुणं अपाङ्गं नेत्रान्तं यस्या। सुन्दरश्च भ्रुकुट्याः तटः। मुखं रसालं तामसं तदैव भवति। दृष्टिश्च सात्त्विकी तदैव रसाला। तदैव भ्रूभङ्गश्च रसालः॥३०॥

ननु किमेवं वाक्काययोः श्रवणादिनेति चेत्, तत्राह अयं हीति।

SRI SUBODHINI: “I wanted to see your angry face. Hence I spoke to you these words. One gets angry on listening to obnoxious and abusive words! I knew you will also get upset with Me, and to make you get angry with me I spoke these words. The Rasa (bliss) of love is of three kinds. (1) Sātwik. (2) Rājasik. (3) Tāmasik. Of these, the “bliss”, which one gets from ordinary relationship with son etc. is considered as “Sātwik”. The “bliss”, which one gets from one’s own wife is Rājasik (Dharmik). The “bliss” of love from a “paramour” is “Tāmasik”. Our Lord was eager to see the “angry” face of Rukmini, and He spoke these words, with a view to generate anger in her! “Due to my loving words, you

lower lip has become quivering, and the sideway glances made by your eyes have now attained a reddish hue in your face, and having beautiful and curved eyebrows, and I was so eager to see your face of this nature and kind. Hence I spoke to you those “derisive” words. When “anger” comes only, your face with Tāmasik Rasa will be like this. The eyes become Sātwik and the eyebrows also become full of “Rasa” (relish).”

By just “listening”, how can one’s word become like this? The answer is given through the next verse.

अयं हि परमो लाभो गृहेषु गृहमेधिनाम्।

यन्मर्मेर्नीयते यामः प्रियया भीरु भामिनि॥३१॥

VERSE 31 Meaning: “Oh! Beloved, who is full of fear! This is indeed the highest profit in the homes of householders, that they are able to spend time, with their beloved, with words of laughter and humour.”

श्रीसुबोधिनी : गृहमेधिनां गृहेषु कामैकप्रधानेषु अयमेव परमो लाभः, अनिषिद्धः सन् पूर्णः कामरसः प्राप्यत इति। अतो यत्र रसाभास एव, तत्र चेद्रसः प्राप्यते, स कथं न परमो लाभो भवेत्। गृहमेधिनामिति स्वभावतो रसाभाव उक्तः। नर्मैः परिहासवचनैः। यामः कालः याममात्रं वा। त्रियामा रात्रिः। तत्र निद्रार्थं यामद्वयम् ततो याममात्रमेवावशिष्यते। प्रियया सहेति। प्रीतिस्त्वन्तरा, कायिकः साधारणः, वाचनिकं चेन्न स्यात्, तदैकाङ्गविकलमिति सर्वथा परिहासो वक्तव्यः। नन्वेवं सति विरसता चेत्स्यात्, तदाधिकं नश्येदित्याशङ्क्याह। ‘भीर्विति सम्बोधनम्। ‘विशेषास्त्वङ्गना भीरुः कामिना वामलोचना’ इति स्त्रीविशेषवाचित्वान्नैवं विरसं करोति। भामिनीति लौकिकं चातुर्यमुच्यते। तेन स्वभावतः गुणतश्चोत्तमेति नान्यथा करिष्यतीति भावः॥३१॥

ततः स्वस्था भूत्वा भगवदभिप्रेतं कृतवतीत्याह सैवमिति द्वाभ्याम्।

SRI SUBODHINI: In the home of the householders, where “desire” is considered as important, this is the

greatest profit, and this is not prohibited in the scriptures. It is said, that people can enjoy the full "Rasa" of their desires in their homes. The word "householder" (GRIHASTHI) is used to denote, that there is loss or distortion of "Rasa" among them! Through "laughter" etc, one period of "Time" can be spent. The night has three periods. Out of these, two periods are spent in sleep only. There is one period remaining, which can be spent with one's beloved wife! Happiness is a state of mind. Bodily bliss is ordinary. If the "Rasa" (bliss) of the word is not taken or enjoyed, then one of the three parts of this "bliss" is absent. Hence, laughter and derision should be done and told too! Will it cause the loss of love, if due to derision, the bliss is lost or absent? The Lord Himself is answering this question by telling "Oh! Beloved! Who is afraid! [In the scriptures, it is said that the lady, who is "Angana" is known as the "afraid one" and that lady, who has a "left sided vision" (Vaamaloचना) is one with "desire".] Hence through derision, Rukmini will not have loss of bliss or Rasa. The word "Bhāmini" is used here to denote "worldly efficiency". Our Lord has used all these words to denote, that Rukmini was the "best" by nature, and due to her "virtues" and hence will not do anything differently!

Later, Rukmini became peaceful, and like before, began to do whatever was pleasing to our Lord. This is described in the following two verses.

श्रीशुक उवाच—

सैवं भगवता राजन्वैदर्भी परिसान्त्विता।

ज्ञात्वा तत्परिहासोक्तिं प्रियत्यागभयं जहौ॥३२॥

VERSE 32 Meaning: “Shri Sukadeva said, “Oh king! Our Lord Shri Krishna gave this “comfort and peace” to Rukmini. Through this Rukmini realized that, after all, the Lord had spoken those “words” in humour and laughter. She gave up now her fear of “the beloved Lord leaving her”.”

श्रीसुबोधिनी : आदौ स्वास्थ्यमुच्यते। सा पूर्वं तथोक्ता तथाभूता च। ननु उभयमपि भगवद्वाक्यमेवेति कथमस्मिन्वाक्ये विश्वासः, पूर्वोत्तरभावस्त्वप्रयोजकः, यथा पूर्वत्र हेतुरुक्तः, तथात्रापि मरणमनभिप्रेतं भविष्यतीति हेतुः कुतो न भवेत्, ततो निर्विचिकित्सं कथं प्रवृत्तिरित्याशङ्क्याह भगवतेति। स हि सर्वसमर्थो यथेच्छं करोतीति। राजन्निति पूर्ववत्। वैदर्भी स्वभावतो भक्तिप्रधाना राजसीति। परितः सान्त्वन कायवाङ्मनोभिः। बाधकं च विरुद्धं वाक्यं परिहासोक्तिं ज्ञात्वा उदासीनत्वे चिन्तारहिता अलौकिकी त्यक्ष्यतीत्येव स्फुरितबाधा अभिप्राये ज्ञाते प्रियत्यागभयं जहौ। अन्यथा सशेषोभिमनो न भवेदिति। तया क्ष्वेल्यर्थतैव ज्ञाता, न तु स्मयाभावार्थता। अत एव यथार्थत्वे प्रियत्यागेन यद्भयं तत्त्यक्तवती॥३२॥

ततः स्वस्था भगवदभिलषितं किञ्चिदुक्तवतीत्याह बभाष इति।

SRI SUBODHINI: At first, her “well being” is being described — that she was restored back to her former self. The previous “sayings” and the later “sayings” (after Rukmini became unconscious) belong to our Lord only. How did she get faith in these words of the Lord? Why did she believe in the “first saying” of the Lord? the answer is given here by our Shri Mahaprabhuji by telling, that the one who told “all this” was our Lord Shri Krishna only! OUR LORD KNOWS EVERYTHING AND HE IS OMNIPOTENT I.E. CAPABLE OF DOING AND ACHIEVING EVERYTHING WHATEVER HE DESIRES OR WILLS CAN BE DONE BY HIM, WITH EASE AND WITHOUT EFFORT. “Oh king! — this

addressal has been done, like before, for creating faith in the king, about the actions of the Lord! Rukmini by her very nature was a devotee of our Lord, and was Rajasik in nature. Our Lord made her “comfortable” through His body, mind and words and in every way. Rukmini now realized that, the so called “negative and opposing words” were, after all, spoken for the purpose of “fun and laughter”, and they had no other motive! She now relaxed and became anxiety-free! She gave up the thought of something bad happening in the “supernatural” (Aloukik) way. On the realization of all this, she gave up the idea of “My beloved will be leaving me”. When this “fear” was removed, then there is no place for “ego or pride” either! She realized that all this was done by our Lord for “fun”, and there was nothing “egoistic” or “surprising” in the whole affair — i.e. it was not “serious”, as Rukmini had initially thought it to be. Due to this, she gave up her “real” fear of our beloved Lord leaving her!

After becoming “comfortable”, Rukmini began to tell our Lord, what He liked.

बभाषे ऋषभं पुंसां वीक्षन्ती भगवन्मुखम्।

सव्रीडहासरुचिरस्निग्धापाङ्गेन भारत॥३३॥

VERSE 33 Meaning: “Oh! Scion of the Bharata clan! With bashfulness and beautified with a soft smile, looking at our Lord with eyes filled with love, Rukmini began to say, while looking at the lotus like face of our Lord, who is the “best” among all persons.”

श्रीसुबोधिनी : पुंसामृषभं पुरुषोत्तमम्। अनेन भगवान् न स्त्रीपतिरित्युक्तम्। ततश्च स्त्रीबुद्धिः कापट्यं स्त्रीवश्यता च भगवतो निवारिता। एवं ज्ञात्वैव सा यथार्थं वदति, न तु साप्यन्यथा ज्ञात्वा अन्यथा वदति। तथा

सत्यभिप्रायान्तरकल्पनायामनवस्था स्यात्। वीक्षन्ती भगवन्मुखमिति। दृष्ट्यैव परमः सन्तोषः वाच्यार्थस्फूर्तिरपि निरूपिता। अन्तर्गतं भावत्रयं आविष्कुर्वती तथोक्तवतीत्याह सत्रीडेति। लज्जा स्वाभाविकी सात्त्विकी, हासो राजसः शृङ्गारप्रधानः। रुचिरं स्निग्धं यदपाङ्गं तदपि गुणत्रययुक्तम्। तेन वीक्षन्तीति स्वान्तःस्थितभावोद्गिरणं निरूपितम्। अतः 'श्चित्तमनेनैवाकृष्यत' इति वचनानि पोषकाण्येव भवन्ति, न त्वन्यार्थकल्पनया कदाचिदपि विरुद्धानि भवन्तीति भावः॥३३॥

वचनान्याह पञ्चदशभिः नन्वेवमिति।

SRI SUBODHINI: Our Lord is the "best" of all i.e. he is Lord Shri Purushottama — this indicates that our Lord is not just the "husband of women" i.e. He does not have the "cunning nature" of women, or the Lord being under the control of women! On realizing this only, Rukmini is now speaking the truth. She is not telling something different from what she has realized or understood. If she were to do this, her "instability in realization" about our Lord's real nature and glory will continue to trouble her!

Rukmini was now seeing, lovingly, our Lord's lotus like face and began to say. She attained great happiness with this "Darsan" of the Lord! This "Darsan" also inspired her to say, what she said later. She began to say, exhibiting her "triad nature" which were inherent in her. She was showing her "bashful" nature, which is Sātwik by nature; she smiled, and this was denoting her love to our Lord and this is Rājasik by nature; she saw our Lord with her loving and beautiful eyes — this contained all the three "qualities" (Gunas). In this way, Rukmini was seeing our Lord expressing her "inner Bhāva or nature". Due to this reason, her mind was attracted by these "Bhāvas" or attitudes only, and the words, which she is

going to say will be conducive to welfare and prosperity, as they have no other opposing meaning. This is the purport.

From the following verse, through 15 verses Rukmini says her views on this.

रुक्मिण्युवाच—

नन्वेवमेतदरविन्दविलोचनाह यद्वै

भवान्भगवतोऽसदृशी विभूम्नः।

क्व स्वे महिम्यभिरतो भगवांस्त्र्यधीशः

कहं गुणप्रकृतिरज्ञगृहीतपादा॥३४॥

VERSE 34 Meaning: “Rukmini began to say, “Oh beloved Lord with lotus-like eyes! You had told, that I am not equal to you. This is indeed correct and truthful. You, Oh Lord! are always immersed in your blissful nature! You are the Lord and Master of Lord Brahma and others! Your exalted Divine nature is so high, and where are we, illiterate, ignorant and ordinary, who are serving You, and me, who is of the form of Goddess Laxmi, bound by the veil of the three qualities (Gunas).”

श्रीसुबोधिनी : कला एवैताः त्रिविधमपि पञ्चविधं कामरसं प्रबोधयन्तीव। कथं भगवता तद्वाक्यश्रवणार्थं सूत्ररूपाणि वाक्यानि निरूपितानीत्याकाङ्क्षायां बहिरङ्गप्रकारं परित्यज्य अन्तरङ्गप्रकारेणैव तद्वाक्यव्याख्यानरूपाणि वाक्यानि श्रोष्यतीत्यवगत्य तद्व्याख्यानमेवाह। अन्यथा ‘अप्रतिषिद्धमनुमतं भवती’ति विरोधोऽङ्गीकृतः स्यात्, ईश्वरवाक्यं वा बाधितार्थमिति। अतो दोषनिराकरणार्थं प्रवृत्तो भगवान् तस्यां नैवं दोषं सम्पादयेत्। अतः स्ववाक्यान्येव इयं व्याचष्टामिति भगवदभिप्रायः। तत्र भगवता यदुक्त ‘कस्मान्नो ववृषेऽसमा’निति तत्रार्थद्वयं सम्भवति। हीनत्वेनोत्तमत्वेन वा। तत्रोत्तमत्वेनैव तत्पदं सार्थकमित्याह नन्वेवमेतदिति। असमानिति पदं परित्यज्य, प्रथमं श्लोकद्वयमर्थतोऽङ्गीकृतमिति न तद्बाधनार्थं किञ्चिदुच्यते। प्रयोजनं त्वग्रे वक्तव्यम्। दोषस्त्वादौ परिह्रियते।

तमपि शब्दं स्वरूपतोऽङ्गीकरोति। हे अरविन्दविलोचन, यद्वै निश्चयेन भवानाह। नन्विति कोमलसम्बोधनेन अर्थतो विचार्यमाणो प्रातीतिके स पूर्वपक्ष एवेति ज्ञापयति। आदावेव नन्वित्युक्तत्वात्। सर्वाण्येव वाक्यानि यथाश्रुतानि पूर्वपक्ष एवेत्युक्तं भवति, एवमेतत्तथैव स्वार्थपरमित्यर्थः। सम्बोधनेन दृष्ट्यैव तापहारकः कथं वाक्यैस्तापं जनयिष्यतीति विरुद्धार्थपरित्यागो युक्त इति सूचितम्। वै निश्चयेन। नत्वेकदेशेनापि बाध्यते। असमानित्यस्य व्याख्यानम् न भवतः सदृशीति। न विद्यन्ते समा येषां न समा इति वा। एवमर्थद्वये प्रथमार्थ एव ग्राह्यः। भगवन्निरूपितं साम्यमन्यत्र नास्तीति। भगवांस्तु सर्वसमः, 'समः प्लुषिणे'त्यादिश्रुतेः। यथाकाशः सर्वसमो भवति, नत्वाकाशसमः कश्चित्। अतः अहं भवतः समा न भवामीति। तत्र हेतुः विभूम्न इति। विशिष्टो भूमा यस्येति, विगतो भूमा यस्मादिति वा। वैशिष्ट्यं सर्वतः, अन्यत्र भूमाभावे च असमानत्वं सिद्धमेव। भगवतो व्यापकत्वं सर्वश्रुतिसिद्धम्, गुणानां मायाया वा न तथेति सर्वजनीनत्वाद्धेतुरयं युक्तः। ननु तथापि त्वय्येव रमत इति तस्यापि रत्युत्पादिका त्वमेव महती समा वेत्याशङ्क्याह क्व स्वे महिम्नीति। भगवान् सर्वदा स्वस्मिन्नेव रमते। अभितो रमणं तत्रैव। केनचिदंशेन कदाचिदेव कार्ये रमणम्। अत एव तत्कार्याण्यपि घटादीनि कदाचिदेव व्यापृतानि भवन्ति, नतु सर्वदा। स्वे महिम्नि स्वपूर्णानन्दे। इयं च सृष्टिरूपा माया, नतु मुख्या लक्ष्मीर्ब्रह्मानन्दरूपापि। तस्या एवांशो मायेति न क्वचिद्विरोधः। यतो भगवान् ननु समशो भवतु, तत्रापि को विशेष इति चेत्, तत्राह अधीश इति। त्रयाणां गुणानां तत्कार्याणां चाधीशः। नहीशितव्यैरीश्वरो रमते। तर्हि त्वमपि भगवति वा स्वस्मिन् वा रमसे। अतः साम्यमेवोचितमिति चेत्, तत्राह क्वाहं गुणप्रकृतिरिति। मम तु प्रकृतिगुणाः भगवतस्तु परमानन्दः। यथैको मृण्मयेन व्यवहरति, अपरः सौवर्णेनेति। अतः स्वरूपरमणमपि ममाप्रयोजकम्। भगवत्यपि रमणं क्वचिदपि परिच्छिन्नत्वान्ममैकदेशेनैव। न हि परिच्छिन्नः सर्वथा व्याप्तुमर्हति। किञ्च। कार्यद्वारापि ममापकर्ष एवेत्याह अज्ञगृहीतपादेति। यद्यपि मत्सेवका बहवः, मां चाकाङ्क्षन्ते संसाररूपाम् तथापि ते अज्ञाः। श्रेष्ठाश्रयणमेव महत्त्वसूचकम्, नत्वश्रेष्ठानां बहूनामपि। न हि बह्व्यो मक्षिकाः यं कञ्चिदपकृष्टमाश्रयन्त इति गरुडाश्रितभगवत्तुल्यो

भवति। गृहीतपादपदेन दोषाभावोऽप्युक्तः। अनेनान्ये मत्सेवका एवेति न तेऽपि मत्समाः। तेनान्यान् समत्वेनाभिप्रेत्य यद्भगवतोक्तम्, तदपि निवारितं ज्ञातव्यम्॥३४॥

एवमसमपदं व्याख्याय, 'राजभ्यो बिभ्यत' इत्यर्थेन यद्भयं निरूपितम्, तदपि तथैवेति व्याचष्टे सत्यमिति।

SRI SUBODHINI: All these attributes only originate the "triad" and the "five fold" "bliss of desire". Our Lord, with a view to listen to her words had uttered short and pithy sayings! In this "desire and expectation" of our Lord (i.e. to listen to her opinion), our Lord will give up the "superficial" way of listening to her words, and he will listen to her now from His "inside" (i.e. seriously). With this view only, our Lord had also spoken earlier. In fact, the Lord was really interested to remove her "blemish" of "ego and pride", and He will not cause a "blemish" to be put on her due to wrong understanding caused by His words! Our Lord really wanted Rukmini to speak out her mind openly and clearly. The Lord had earlier told (verse 11 of this chapter), "Why did you choose and marry Me, who is not equal to you, by giving up all the other better persons?" These words combine both "positive and negative" meanings. By taking the "positive and the best" meaning only, these words will be meaningful and useful. That is why, it is said, that this certainly is "like this" only. Rukmini's "blemish" was removed in the first instance, as she accepted the "blemish" on her part fully.

Rukmini addresses the Lord as , "Oh! Lord! of lotus-like eyes! Whatever You have spoken in a "certain" way, it appears, that, after all, they were told only with a view to elicit my views (i.e. the first argument or proposition

POORVAPAKSHA). I have used the soft word of "Nanu" (no doubt) to convey that, it is indeed appropriate to conclude, that You have spoken all these words only as a "proposition for fun" i.e. it was self-centered! "The purport of Rukmini telling like this is THAT OUR LORD WHO CAN REMOVE THE SORROW OF HIS DEVOTEES BY HIS ONE LOOK (DARSAN), HOW WILL HE GIVE SORROW THROUGH HIS WORDS? Hence we should give up the opposite meaning, which is "negative" in nature. This is what is indicated. "I am not equal to You, Oh Lord! the real meaning is, "I am not in a position to be seen as equal to our Lord" – but here, we should accept the former meaning only. The "sameness" described by our Lord cannot prevail in other places AS THE LORD IS ALL IN ALL AND EVERYTHING! The Vedas say, that the Lord is same everywhere! Like the space is same for everyone, but no one else can be similar to the space! Hence, "I am not able to be equal to You". She is giving the reason for this. "Oh Lord! You are "Vibhooma" i.e. You have many different qualities and natures or due to You only, all these "differences and varieties" have become originated. It is your magnificent different nature, which has expanded and spread everywhere. Apart from You, no one can become like this, in endless permutations and combinations and this "nature" of your's can never be equaled by anyone else! "Thus, the unique and the non-similar nature of our Lord are referred to. THE VEDAS HAVE PROVED AND EXPLAINED YOUR ALL ENCOMPASSING AND ALL ENVELOPING NATURE. The qualities (Satwa, Rajas and Tamas) and Māya (illusory power) have not been explained as all enveloping. This is well known to everyone, and it has been rightly specified. A doubt is again

nurtured now. That the Lord is always enjoying your company and as you are able to make Him get “Rati” (ardent desire) for you, you only should be the highest or at least equal? This doubt is removed by Rukmini by telling that our Lord is always playing and revelling with Himself only! THE FULL REVELLING OF OUR LORD IS WITH AND WITHIN HIMSELF ONLY. He plays, with a very small part of His’, sometimes with a view to complete certain tasks. Due to this reason only, everything else in this Universe is connected or related to Him for some time only (as all these things are temporary) and none has a “permanent” relationship with Him, as it is He, who has become all this and due to this, HE ALONE IS AT ALL TIMES! OUR LORD IS ALWAYS HAPPY AND JOYFULL WITH HIS OWN BLISS (AANANDA). Then, why does He create relationship or deals with all these things? On this, Rukmini says that this “creation” is due to “Māya” (the illusory power of our Lord), and this is not done by the important and exclusive Goddess Mahalaxmi, who is of the Divine form and nature of the bliss of Brahman (Brahmaanandaroopa Mahalaxmi). “Māya” is only a part of this Goddess Laxmi. There is no issue either when there is no opposition! As the Lord is there, like an equal for this “Brahmaanandaroopa” Goddess Mahalaxmi. Rukmini is now describing the “special features” of our Lord, and says THE LORD IS THE MASTER OF ALL THE THREE GUNAS AND THE TASKS ARE BEING DONE BY THESE GUNAS! AS HE IS THE LORD OF THESE GUNAS, HE DOES NOT ENJOY IN THEM. “Hence you enjoy the bliss of our Lord, and also revel in yourself too”. In this way, our Lord and Goddess Laxmi are equal. If Rukmini is Mahalaxmi’s incarnation, then

she should accept this statement. She does not. She says answering this that, "I have only the Gunas of nature. Hence, where am I and where is our Lord, who is the form of the supreme Aananda or bliss? Like one person is playing with earth and dust and another with gold! As my enjoying the Lord is different due to place, time etc. i.e. It can happen in one place only, and the one, who is "divided and different" (i.e. Rukmini) can never hope to become or deserving to become, at all times, all enveloping and being present everywhere! Moreover, even through my body, I am lower in nature. I have lot of servants. But they are all foolish. Why? They desire for me, who is of the form of Māya of this Samsara — this world! When one has become the refuge of many foolish people, there is no glory or greatness. But even if few people, who are noble and knowledgeable take refuge in the one, then the latter is considered as great and famous. Another example is being given here by our Shri Mahaprabhuji. Like millions of flies sit and enjoy a dirty object, and due to this, this "object" will not be considered as glorious. But if one good and noble person, takes refuge even in an ordinary person, then the latter is considered as a great person! Like our Lord takes the help of the Garuda bird! Due to this, the Garuda bird becomes great! BY TAKING REFUGE IN THE LOTUS FEET OF OUR LORD, ONE'S SINS AND BLEMISH GET DESTROYED. Rukmini is telling now, that "there are many servants for me (Rukmini is symbolic form of Māya or illusory power. Everyone, in this way, is under her control) but due to this, they have not become equal to me!" Through this analysis, our Lord's reference to many others, as more than equal to Him and equal to Rukmini's status etc. has been also suitably removed and answered!

[The purport of Rukmini's analysis, is that, when there is no one equal to her stature, how come the Lord could refer to such equal persons to her status – as the Lord's argument was, that Rukmini has got married to our Lord, who is below her status) and she should have married someone equal to her.]

In this way, the word “unequal” is described. Through the next verse the “fear”, which the Lord had spoken of (through the verse 12 of this chapter) is now being dealt with by Rukmini by telling, that this is also the “same” as described by our Lord.

सत्यं भयादिव गुणेभ्य उरुक्रमान्तः

शेते समुद्र उपलम्भनमात्र आत्मा।

नित्यं कदिन्द्रियगणैः कृतविग्रहस्त्वं

त्वत्सेवकैर्नृपपदं विधुतं तमोज्ज्वलम्॥३५॥

VERSE 35 Meaning: “Oh! Lord! you measured the entire Universe through your feet! You had told that, being afraid of the kings, you had taken refuge in the ocean (of consciousness). This is also true! You also told, that You had developed enmity with very powerful people. This is also true! You told, that you have given up the throne of the kingdom too. This is also true! Why? You always are the enemy of the senses which are attached to the objects. When the throne of the kingdom, which is the root cause of sins and ignorance, has been renounced and given up even by your servants (and devotees), what is there to be wondered, at your giving it up?”

श्रीसुबोधिनी : रजसो धर्मा राजसा राजानः। ते हि निरन्तर प्रकृत्येकस्वभावाः। तेषु विद्यमानेषु न कदाचिदप्यात्मसुखस्फूर्तिः। ‘सुखमस्यात्मनो रूपं सर्वहोपरतिस्तनु’रित्येव विवृतम्। अतः स्वानन्दानुभवे

रजस्तमःप्रधानान् गुणान् परित्यज्य, समुद्रे मुद्रासहिते यत्र गुणानां प्रवेशो न भवति, तादृशे उपलम्भनमात्रे केवले चिद्रूपे। ज्ञानं हि मायानिवर्तकं भवतीति। तत्राप्यन्तः यथा दूरादपि न कोऽपि पश्यति, तथा लीनः सन् आत्मा सूक्ष्मो व्यापको भूत्वा तदात्मकः सन् व्याप्नोतीति च ज्ञापयितुमप्यात्मपदम्। ते त्वकिञ्चित्करा इति भयादिवेत्युक्तम्। तत्र हेतुः उरुक्रमेति। यथाश्रुतमग्रे निराकरिष्यते। अनेनात्रापि द्वारकायां आत्मरणार्थमेव स्वीयत इति गुणरूपेभ्यस्तेभ्यः पलाय्य समागमनं युक्तमिति समर्थितम्। यदप्युक्तं 'बलवद्भिः कृतद्वेषा'निति, तदपि सत्यमेव। व्याचष्टे नित्यमिति। कदिन्द्रियाणां कुत्सितेन्द्रियाणां गणो येषु। सर्वाण्येवेन्द्रियाणि बहिर्मुखानीति। ते हि बलवन्तो भवन्ति अदान्तैरिन्द्रियैः। वस्तुतस्तु दुर्बला एव, इन्द्रियपरवशत्वात्। ते हि दुष्टाः काका इव स्प्रक्ष्यन्तीति तद्वत् न ग्राह्यमिति। वैदिकप्रकारेण कदाचित्ते यज्ञं कुर्युरिति, 'न द्विषतोऽन्नमश्नीया'-दिति तद्वत्तभागाभजनेऽपि न दोष इति, तदर्थं तैः सह सर्वथैव भवान् कलहं करोति। एतदेव दैत्यैः सह नित्यविरोधे निमित्तम्। 'प्रायस्त्यक्तनृपासना'निति व्याचष्टे त्वत्सेवकैर्नृपपदं विधुतं तमोऽन्धमिति। त्वत्सेवकैरपि तत्पदं त्यज्यते। ततो ज्ञायते नृपसिंहासनमधममिति। तस्मिन्नुत्कृष्टे तत्प्राप्य पश्चात्त्वत्सेवारसमनुभूय तत्परित्यागो नोपपद्येत। अतो भगवच्चरणसेवातो राज्यमपकृष्टमिति सिद्धम्। ततश्चापकृष्टे भगवान्न तिष्ठतीति युक्तमेव। यत्र भगवद्भर्मा अपि न तिष्ठन्ति, तत्र कथं भगवांस्तिष्ठेत्। यत्र कमलादर्गन्धोऽपि न सम्भाव्यते, तत्र कमलस्थितिरीव। स्पष्टं तद्गतं दोषमाह तमोऽन्धमिति। तत्रोपविष्टोऽन्धो भवतीति। तम इव सद्विरोधी च भवतीति। प्रायः पदं लौकिकदृष्ट्या अपेक्षितमिति न निराकृतम्॥३५॥

यत्कार्ये कारणदोषमङ्गीकृत्य प्रवृत्तौ दूषणं द्वयं हेतुत्वेनोक्तं 'अस्पष्टवर्त्मनां पुंसामलोकपथमीयुषा'मिति, तदपि सत्यमिति व्याचष्टे त्वत्पादपद्मेति।

SRI SUBODHINI: The kings, being under the control of Rajoguna usually are Rājasik by nature. They incessantly indulge in some task or another. Because of this nature, they never get the "bliss" of their own Divine "Aatma". This "bliss" puts an end to every type of desire.

One should aspire to become and attain one's own Divine Aatma, because this is the real happiness. Hence a person who has the predominant Rājasik and Tāmasik natures, is required to give up these "Gunas or attributes". There is, in us, a state of our self, where these Gunas cannot gain entry and "You, Oh Lord! are always stationed in this state of Divine consciousness, which removes the control of Māya. This is knowledge (Jnana). In this also, like a person, who is far away, is unable to see what is inside, in this way, You are in your own Aatma, fully merged, subtle, but also the all-pervasive truthful Divine form!" Here the word "Aatma" has been used to denote also the all-encompassing and pervasive nature of our Lord!

The "kings" cannot do any harm to our Lord. That is why, the words "like being afraid" are used. The reason being the Lord's glory of being "URUKRAMA" i.e. the incarnation of our Lord as Trivikrama, taken to measure this Universe, with His feet! Here in Dwaraka also, our Lord is staying only with a view to "revel" in His own self. Hence it was indeed appropriate for the Lord to "run away" from those "qualities and forms" of Mathura and come over to Dwaraka!

"Oh Lord! You had told, that You have got enmity and hatred to powerful persons. This is also true. The senses of a person, who is "externally oriented" are always very strong and powerful. In reality, they are weak. Because the qualities are usually under the control of the senses. They attack like the cruel crows! Hence, whatever has been given or touched by them should not be accepted. It is possible, that these senses may inspire a person to conduct "sacrifices" (Yagna) as per the Vedic traditions. Even then, one should not accept what the

"senses" offer to one. As the scriptures have said "one should never eat the food given by the enemy". Hence it is not blemishful not to use them in our tasks. Due to this, Oh Lord! You fight with these "senses" at all times! In fact, this is the reason, that You are always inimical to the demons. You have given up the throne of your kingdom. "On this Rukmani says, "Oh! Lord! Your devotees and servants also have regarded this throne of the kingdom, as the cause of ignorance and blindness from true knowledge and have fully renounced it!" From this, we can understand that the throne of a king is considered as very low. "To serve You, after in the first instance regarding this throne of a kingdom as great, and then giving it up after realizing it's useless nature, is not right! i.e. to serve You after realizing the "bliss" of your service but after passing through one's desire for a kingdom is not the highest path. Thus "Oh Lord! in comparison to the Seva to your lotus feet, this rulership and the throne of a kingdom is petty and low indeed." Due to this reason, our Lord does not stay in such a "lowly" place. This is indeed appropriate. Where even our Lord's qualities do not stay, how can our Lord himself will stay there? Where there is not the whiff of the fragrance of lotus flowers, how can there be a bower of the lotus flowers? The "blemish" in these worldly people is made very clear. The people, who are prone for this, are "blind". They are against the "truth" like the quality of "Tamas" is against the "truth" (Satyam). The word "usually" (Prāyaha) has been used in the "worldly" sense. Hence we have dealt with it, with a view to negate it!

Acceptance of the "blemish" due to the task performed, viz the two "blemish" of not following the pure path, and tread that path, which is against this "world's"

traditional path”, Rukmani says, is also true! The “how” of this is explained through the following verse.

त्वत्पादद्वमकरन्दजुषां मुनीनां

वर्त्मास्फुटं नृपशुभिर्ननु दुर्विभाव्यम्।

यस्मादलौकिकमिवेहितमीश्वरस्य

भूमस्तवेहितमथो अनु ये भवन्तम्॥३६॥

VERSE 36 Meaning: “Oh Lord! You have said, that no one can decipher your path. This is also true! As the conduct of the sages and devotees, who are imbibing the honeyed nectar of your lotus feet, cannot be understood by the people, who are like the animals!; when this is so, how can anyone ever hope to decipher your own conduct? Your path, Oh Lord! is completely different from those seen in this world! This is also true! The reason being, that the people, who follow your path are seen different from the common people and their paths! Hence is there anything more to be said, that your path, as the Lord of the Universe, is always unique and supernatural?

श्रीसुबोधिनी : ‘सीदन्ती’ति तु फलमग्रे विवेचनीयम्। तव मार्गो न स्पष्ट इत्यास्ताम्। ये त्वच्चरणरजसा जातदेहाः, त्वच्चरणरजोभिलाषिणो वा, त्वामुपासते, तेषामपि वर्त्मास्फुटम्। स्फुटत्वे तु तैः प्रतिबन्धान्न मननं सिध्यति। यथा कालं वञ्चयित्वा भगवान् भक्तान् नेष्यत्यभिप्रेतानेव, तथा तेऽपि गुप्ताश्चरन्तीति त्वदुपासकाः कर्मिणोऽपि गुप्ता भवन्ति। सुतरां चरणोपासकाः ज्ञानिनः, सुतरामपि ‘पादपद्मोपासका भक्ताः। तत्रापि भक्तिरसाभिज्ञाः मकरन्दनिषेवकाः तं रसमन्यो ग्रहीष्यतीति। अतो बहिर्विसदृशाचरणात्तेषामपि मार्गो न स्फुटः। अयं मार्ग एवैतादृश इति अस्पष्टवर्त्मत्वं न दोषाय, अपि तु गुणायैव। ‘स्वे स्वेऽधिकारे या निष्ठा स गुणः परिकीर्तितः। विपर्ययस्तु दोषः स्यादुभयोरेष निश्चय’ इति वाक्यात्। ननु तथापि लोके प्रसिद्धमेतद्दूषणमिति चेत्, तत्राह नृपशुभिर्ननु दुर्विभाव्यमिति। युक्तमेवैतत्। नहि सर्वैरुत्कृष्टो

मार्गः ज्ञेयो भवति तथा सति साधारणः स्यात्। विशिष्टास्त्वत्रापि जानन्त्येव। अन्यथा कथं तत्सेवका भवेयुः। कथं वा तथा कुर्युः। अतो ये नराकाराः पशवः अपुच्छशृङ्गाः, अन्यः सर्वोऽपि व्यवहारः पशुतुल्य एव, तैर्दुर्विभाव्यमेव। नन्विति युक्तमित्यर्थे सम्बोधनम्। तेऽपि विवेकिनश्चेत्, अग्रे ज्ञास्यन्तीति। प्रथमं दुर्विभाव्यत्वं पूर्वपक्षोऽपि। 'अलोकपथमीयुषा'मिति लोकवैलक्षण्यमपि दूषणं लोके प्रसिद्धं तत्परिहरति यस्मादलौकिकमिवेति। भगवानलौकिकः भगवद्धर्माश्च। अन्यथा भगवतो न किञ्चित्कार्यं स्यात्। भगवन्मार्गस्य वा। संसारस्यान्यथैव सिद्धत्वात्तन्निवारकं त्वलौकिकमेव। किञ्च। लोकेऽपि साधारणस्येश्वरस्य च कृतौ वैलक्षण्यं प्रतीयते। न च तद्दोषाय भवति। तथा भगवतोऽपि अलौकिकमिव ईहितम्। ननु तथा सति कार्येषु लोकाः सहाया न भविष्यन्तीति चेत्, तत्राह भूमन्निति। त्वमेव महान्, किं तुच्छैरित्यर्थः। किञ्च। न सर्वथा अलौकिकम्, किन्त्वतिमूढानामेव तदगम्यम्। अन्यथा भगवतः सेवकाः मार्गपारम्पर्यं च न स्यादित्याशयेनाह अथो अनु ये भवन्तमिति। भगवतस्त्वीहित शास्त्रेषु भाववर्णनाज्ज्ञातुमपि शक्यम्। तदीयानां तु सुतरामेवाभिप्रायो न बुध्यत इति भिन्नप्रक्रमः। तस्मादलौकिकेऽपि बहव प्रकाराः सन्तीति लोकवत्तदपि प्रसिद्धम्। तस्माद्भावन्तो गुणा लौकिके, ततोऽप्यधिका अलौकिके इति नैतदूषणम्, किन्तु गुण एवेत्यर्थः। साधनस्यादोषत्वे कार्यस्यान्यथात्वं परिहृतमेव, तथाप्यग्रे परिहरिष्यते॥३६॥

यदप्यभजनसम्मत्यर्थं स्वतः परतश्च धनाभावलक्षणं दूषणमुक्तम्, तस्याप्यन्यथार्थं व्याचष्टे निष्किञ्चन इति।

SRI SUBODHINI: "That those women are suffering" (verse 13 of this chapter) — this aspect told by our Lord will be dealt with later. "Oh Lord! your path and ways are not clear. This is the truth. Your devotees have their body made through the dust of your feet, and those devotees, who are always eager to attain the blessing of your "feet's dust" — these devotees always serve and worship You. Even the "paths and ways" of these devotees also are not clear or exhibited openly. If it is seen or open,

none can contemplate or practice them, due to several obstacles." In the way, our Lord, cheating the factor of "time" (Kaala) takes away (rescues) His beloved devotees, in the same way, the devotees of our Lord are also living unknown and hidden (from the public eye). Even the devotees, who are performing various actions, also remain always hidden and unknown. Those "Jnanis" (those who follow the path of Jnana = knowledge), and the devotees, who follow the lotus like feet of our Lord, roam around the world, hidden and unknown. Even among these, the devotees who are aware of the "bliss" of our Lord's love and devotion, and who are always imbibing only the honeyed nectar of our Lord's devotion, roam around, freely, with this thought in their minds, that no one else should take away this "bliss" away from them! Due to this, they camouflage their "external" path in such a way, that no one is able to understand their real "inner true path"! This path of bliss of Bhakthi to our Lord is like this only! Hence there is no "blemish", even if this path is hidden from the onlookers! This "hiding" is done with a view to nurture only the devotional qualities, and for it's purity.

People generally are established in their own "nature or qualities", to which they are entitled to or "deserve". These are their "qualities" (Gunas), and if they become "opposite" to their own nature, then, there is the rise of "blemish". In this way only, both these things are determined. If it is told, that in this world also this "condemnation" is well known (i.e. this path is hidden and devotees are usually misunderstood, than being understood), answering this, Rukmani says, that there are "humans" who are as good as "animals" without horn and tails, Who are not able to understand or know this

glorious path. If these people are also able to understand this path, then the "glory and greatness" of this path will be destroyed or spoiled. Hence, only the highest noble devotees of our Lord are aware of this path, and if this was not so, how will they ever become our Lord's devotees and servants? In what other way, can they do this either? Due to this, it is difficult for these "human animals" to understand this path. Of course, through the use of the word "Nanu" (right indeed), it is indicated, that these "human animals" also can understand this hidden path of Bhakthi, when their "discrimination" (Viveka) faculty rises. Even to understand the analysis of our Lord is very difficult. In this world, the path of our Lord and His devotees are indeed "different" and this is considered as a "blemish" (Dosham). Rukmani is solving this "riddle" by telling that "OUR LORD AND HIS WAYS (QUALITIES, VIRTUES, ATTRIBUTES, BEHAVIOUR) ARE ALL SUPERNATURAL (ALOUKIK). If this was not so, there is nothing else (i.e. no work or task) to be done or achieved by our Lord in this world, as a "duty", and alternatively, as there is no task to be achieved through this path of our Lord, it's "necessity" also will not also arise! As this "Samsara" (of life and death) arise due to a different way, it's "redeemer" has to be "supernatural" (i.e. our Lord, who is the creator, protector and destroyer of this Universe is also it's "redeemer" (Mokshadaata).)

In fact, in this world, even the "ordinary" great and noble persons do actions in such a way, that these actions look "different and unique". This "uniqueness" is not to be "blamed". In the same way OUR LORD'S ACTIONS ARE ALSO SUPERNATURAL (ALOUKIK). THERE IS NEVER ANY BLEMSIH IN THE ACTIONS OF OUR LORD. When our Lord's actions, in this world are

“unique” (i.e. different), will the “world” be helpful to the Lord in the execution of His “actions”? Answering this, it is said, that our Lord as “Bhooman”, “You are the greatest and most glorious”! How can the petty persons ever help You, and what can they do after all? Rukmani is now making a “special” statement that, “YOUR TASKS OR ACTIONS ARE NOT ALWAYS SUPERNATURAL”. But very foolish people cannot even understand these actions, which are not supernatural. If this was not so, no one will be able to see or experience the devotees of our Lord, and the tradition of our Lord’s path of devotion at all! With this view in mind, Rukmani says that as our Lord’s actions are unique, His actions can be understood only, through the description of it’s nature as given in the scriptures.

It is also very difficult to understand, generally, the views and ideals of the “Bhagawadiya” — devotees of our Lord, as their ways are always unique and a separate exclusive matter! Due to this, even in the “supernatural” way, there are many kinds and these are also famous, in the equal way, like the paths of this world. Due to this, in the “supernatural”, there are more qualities than the “qualities” (Gunas) which we see in this “world”. Hence there is no “blemish” attached to either, as all of them are “qualities” only! If the “instrument or path” is pure and “blame free”, then the “task or action” done through it also will be “blame free” as no “blemish” can arise, out of pure and good action! Even this issue will be dealt with and solved later!

The Lord had used the lack of wealth in Him, for the sake of “non acceptance” by Rukmini, and He had spoken of this as a “blemish”! Now Rukmini is bringing out the

different (i.e. the correct) meaning and “Bhāva” of this, through the next verse.

निष्किञ्चनो ननु भवान्नयतोऽस्ति किञ्चि-

द्यस्मै बलिं बलिभुजोऽपि हरन्त्यजाद्याः।

न त्वां विदन्त्यसुतृपोऽन्तकमाढ्यतान्धाः

प्रेष्ठो भवान्बलिभुजामपि तेऽपि तुभ्यम्॥३७॥

VERSE 37 Meaning: “Oh Lord! You had told, that You are poor, having no wealth! This is also true! — as whatever “wealth” is there, in this Universe, has emerged out of You only! There is nothing else apart and different from You! Hence, due to this, You are indeed very poor! This word has the other meaning of “poverty” (lack of wealth) and Oh Lord! this can never be applicable to You as Lord Brahma and other celestial deities, who accept oblations and offerings from everyone else, adore and worship You only, with their own oblations and offerings! Then how can You be a poor person, without any wealth? Never! You also told, Oh Lord! that, “I love those, who are very poor and without any wealth, and I am also very dear to them.” This is also truthful! Those devotees, who are not attached to their bodies etc. are, indeed, very dear to You! These devotees also consider You as their “be-loved”! Oh Lord! You also told, that very wealthy and prosperous persons do not serve or love You! This is also true! These persons, have not understood You, who is the Divine form and nature of “Kaala” (time)! Due to this, as they are deeply committed to the satiation of their senses, through their wealth, they do not worship or serve You at all.”

श्रीसुबोधिनी : निष्किञ्चनपदं यौगिकमत्र, न तु रूढं निर्धनार्थम्। योगमाह न यतोऽस्ति किञ्चिदिति। नन्विति निश्चयेनैव। भवान् निष्किञ्चनः।

यस्य किञ्चन नास्ति, किन्तु सर्वमेव। यतो हेतोर्वा किञ्चिन्नास्ति, किन्तु सर्वमेवास्ति। यतो भिन्नं वा। अत्रापि ज्ञानोदये सर्वं भगवतः सकाशादल्पमेव भविष्यतीति यतः सर्वं किञ्चिदेवेति नन्वर्थः। अथवा। निरुपसर्गो निर्गतार्थः। यतो भगवतः सकाशात् सर्वमेव निर्गतमिति। नयतः सर्वं प्रापयतो भगवतः सकाशात्किञ्चिदस्तीत्यर्थः। ननु रूढिं परित्यज्य, किमिति योग आश्रीयते इति चेत्, तत्राह यस्मै बलिं बलिभुजोऽपि हरन्तीति। न हि बाधितोर्थः स्वीकर्तुं शक्तये। यथा प्रकरणवशात्सैन्धवादिपदेषु युद्धार्थं प्रवृत्तौ, सिन्धुजत्वमेव पुरस्कृत्य, अश्व एव प्रतीयते, न तु लवणम् तथात्रापि बलिभुज इन्द्रादयोऽपि सर्वोपास्या यस्मै बलिं हरन्ति। चरणक्षालने अजः प्रसिद्ध इति तेनापि बलिर्दत्तो भविष्यति। चरणसेवका इति ज्ञापयितुं वा तदादित्वम्। अनेन स्वतो धनाभावपक्षः परिहृतः। परतो धनाभावपक्षे सिद्धान्तमाह न त्वां विदन्तीति ज्ञात्वा हि भजनम्। नन्वज्ञानमपि दोषाभावप्रतिपादकमिति चेत्। सत्यम्। यदि प्रतिबन्धाभावेऽप्यज्ञानं भवेत्। अत्र तु त्वदज्ञाने हेतुरस्तीत्याह असुतृप इति प्राणतर्पण एव व्यापृता न जानन्ति। ज्ञापनार्थं प्रयत्ने अवकाशाभावात्। नन्वानवश्यकत्वं तथासति जातमिति प्राणापेक्षया अपकर्षात्, अज्ञानमदोषायेवेति चेत्, तत्राह अन्तकमिति। स हि मारकः सर्वसंहर्ता। अतः सर्वैरेव ज्ञातव्यः। तथाप्यज्ञानं बहिर्मुखत्वादेव। हेत्वन्तरमप्याह आढ्यतान्धा इति। आढ्यतया अन्धाः। न हि चक्षुषि द्रव्यादिना पिहितं कश्चित्पश्यति। तथाढ्यता सर्वत्र व्यापृता निरन्तरा अन्धत्वमेव सम्पादयति। परिमितमेव गुणो, नत्वपरिमितं धनम्। अजीर्णान्नवत्। अतो ज्ञानाभावात् परतो धनाभावो युक्तः। न ह्यन्धत्वापादकं धनं भवति। यदप्युक्तं 'निष्किञ्चनजना एवास्माकं प्रियाः, नत्वाढ्या' इति स्वरुचिनिरूपणम्, तदपि युक्तमेवेत्याह प्रेष्ठो भवानिति। बलिभुजां विरक्तानां देवानां वा भवान् प्रियः, पुरुषार्थसाधकत्वात्। अपिशब्देनोभये सङ्गृहीताः। तदनुगामिनश्च। तेऽपि तुभ्यं त्वदर्थमेव जातास्तव प्रियाः। यो हि यदर्थमेवोत्पद्यते, स तु तस्य प्रियः। नात्रार्थशब्दो निवृत्तिवाची। अतोऽन्योन्य प्रियत्वात् निष्किञ्चना एव जनाः प्रियाः, न तु धनवन्तः, पुरुषार्थापेक्षाभावात्। अतदर्थत्वाच्च। अनेन 'तस्मात्प्रायेण नह्याढ्या' इत्यभजनं समर्थितम्॥३७॥

यदुक्तं भगवता 'ययोरात्मसमं वित्तमिति विवाहयोग्यत्वाय, तत्र निर्णयमाह
त्वं वै समस्तपुरुषार्थमय इति।

SRI SUBODHINI: Here the word, "having nothing" (Niskinjana) is more appropriate than the word "wealthless or poor" (Nirdhan). Rukmini says, "Oh Lord! You really have "nothing" with You!" He who has nothing with Him but HE IS EVERYTHING AND THERE IS NOTHING APART AND SEPARATE FROM HIM! YOU, OH LORD! ARE EVERYTHING AND EVERYTHING BELONGS TO YOU ONLY I.E. YOUR'S ONLY!" When the dawn of "knowledge" (Jñāna) takes place, everything which has come or emerged, as this Universe, from our Lord, looks "petty and small". This is expressed through the use of the word "Wanu" (yes indeed). WHATEVER IS SEEN IN AND AS THIS UNIVERSE HAS EMERGED OUT OF OUR LORD ONLY! The word "Nayataha" (having led or initiated) has been used to denote, that everything has manifested only from our Lord! Rukmini adds further that those, to whom oblations and offerings are made, by everyone, are now seen engaged, in offering oblations to our Lord! In other words, even the celestial gods, like Indra, to whom, through "Yagna" (sacrifice) oblations are offered, also in turn, are always offering oblations to our Lord! Lord Brahma washed the holy feet of our Lord! This story is very famous. Through this, Lord Brahma made His offerings of worship. Through the use of the word "Aja" (unborn), everyone in this world has been referred to as the "servants of the holy feet of our Lord". By telling like this, the "thought", that our Lord does not have any wealth at all, is removed and negated. "You! Oh Lord! are not poor at all!" One can do worship of our Lord or serve Him, only by knowing His glory and greatness. A doubt arises now, that "ignorance"

(Ajnana) also denotes "blemish". This is indeed true. This is answered by telling that, if "ignorance" (about the glory of our Lord) remains, even when there is no obstacle or hindrance (for getting the knowledge about our Lord's glory), then this "ignorance" leads one to "blemish" (Dosham). But here the reason for "ignorance" about You, Oh Lord! is their being "dissatisfied" with whatever they have (as they demand "more and more" all the time). They protect and progress only their "life" here and due to this, they are not aware of You! These persons have no time or mind to put efforts to realize or understand your glory or greatness! They regard this effort to realize or understand your greatness or knowledge about You as of little importance, in comparison to their protecting their vital air or life! They are fully, in this way, aware of all those things, which are not "essential" at all, like as to how to protect and preserve their "lives" but regard as "not essential" any effort to be put for realizing your glory or greatness! Due to this nature of the human beings, they have "ignorance" about our Lord's glory and greatness. Hence, this "ignorance" may be regarded as not being a "blemish" - as this is common to all. To this analysis, Rukmini gives a reply by saying that, this "ignorance" is indeed a "blemish", as our Lord is "Anthaka" also viz. THIS SAME LORD WILL DESTROY EVERYONE. HENCE IT IS VERY ESSENTIAL FOR EVERYONE TO GET TO REALIZE THE "KNOWLEDGE" OF THE REAL DIVINE NATURE OF OUR LORD. Hence "ignorance" is a "blemish". This "ignorance" is caused to the person, who is always "externally oriented". Another reason for this "ignorance" is the "blindness" caused by the "ego" of having great wealth! Due to this, their eyes have become "blind"

and they are unable to see anything. When their “ego” becomes all-encompassing (i.e. very strong), then, these persons are forced to remain “blind” in this way on a permanent basis! The wealth is not endless or without any limit! Like undigested food, this wealth begins to fester and create trouble! Wealth by itself does not create this “blindness”. Only the lack of “knowledge” creates this “blindness”.

“Oh Lord! You have told, that You love only those, who are helpless and poor, and the egoistic wealthy persons are not loved by You! You have described in this way, as per your taste and will only. Whatever You have said, here, is very right indeed! As these deities, who accept the oblations and offerings do fulfill the aspirations of the celestial deities and those, who are “unattached” Sadhus! And due to this, You are loved by them. Their followers also are loved by You, as they are all originated for your sake! Usually, the one who is made or originated for the other is considered as being liked or loved by the latter! Thus, due to this “mutual love”, our Lord is beloved of only poor and helpless persons, not the “wealthy egoistic” persons! — as these wealthy egoistic persons are not desirous of attaining their “real” goal of their lives viz. our Lord! Hence it is said, that egoistic wealthy persons do not worship our Lord at all!

Our Lord had told that, “One should marry only those who are equal to one’s “wealth” — for this Rukmini is giving the reply, as per the next verse.

त्वं वै समस्तपुरुषार्थमयः फलात्मा

यद्वाञ्छया सुमतयो विसृजन्ति कृत्यम्।

तेषां विभो समुचितो भवतः समाजः

पुंसः स्त्रियाश्च रतयोः सुखदुःखिनोर्न॥३८॥

VERSE 38 Meaning: “You, Oh Lord! had told that “marriage” should not take place between two “unequal” persons. This is also truthful! This is due to the fact that You are the end of all goals or You are the symbol of the highest goal, and the giver of results or the final “result” itself (Phalam)! By knowing You, like this, wise persons give up and leave all other actions, except the desire to attain You! Oh Lord! it is indeed appropriate, that these persons get related to You! But it is not appropriate for those uncultured men and women to get related to You, who are enveloped in the mire of seeking happiness and avoiding sorrow, and who are bound by the ties of mutual worldly love.

श्रीसुबोधिनी : पुरुषार्थश्चेद्धर्मादिर्भवेत्, उभयातिरिक्तः, तत्र जन्मादयः पञ्च विचारणीयाः। क्षेत्रबीजयोर्वैजात्ये फलानुत्पत्तेः। नतु फलसाधनयोर्जन्मादिकं तुल्यमपेक्ष्यते। अतो लौकिकदुष्टैव यो भवन्तं साधनत्वेन मन्यते, तं प्रत्येवैषा वाचोयुक्तिः, नत्वस्मान् प्रतीति असमतयाऽविवाहकथनं न मां प्रति न त्वा प्रतीति प्रकरणादिदं वाक्यमुत्कर्षमेवार्हति, नतु प्रकरणे केनाप्यंशेन सम्बध्यत इत्यभिप्रायेणाह। त्वं सर्वपुरुषार्थमयः। धर्मादयः पुरुषार्थाः त्वदवयवेषु वर्तन्ते। यथा गङ्गायां जलम्। ततोऽपि गङ्गामहती, तथा भवानिति मयडर्थः। साधनैः साधितास्तत्र भविष्यन्तीत्याशङ्क्याह फलात्मेति। पुरुषार्थाः साधनरूपा अपि भवन्तीति साधनफलरूपत्वं वा प्रतिपाद्यते। सर्वेषामेव वा फलानां त्वमात्मा। नहि परमानन्दे कश्चित् स्वाधिकारो नास्तीति विलम्बते। भगवतः फलत्वं साधनत्वं चार्षज्ञानेनोक्त्वा लौकिकबुद्ध्या तदनङ्गीकारं मत्वा तेषामप्यनुग्रहाय युक्तिमाह यद्वाञ्छयेति। फलाकाङ्क्षायामेव विरुद्धानां च परित्यागः, साधनानां च ग्रहणम्, नतु फलयोः अन्यफलाकाङ्क्षया। न ह्यन्यत्फलं त्यज्यते, वैषम्यादेकस्य सिद्धत्वादपरस्यासिद्धत्वात्, अतो राज्यं न फलम्, नापि फलसाधनम्, तदुच्यते यद्वाञ्छयापि त्यज्यत इति। ननु तथापि राज्यमैहिकं फलं भवतीति तत्परित्यागे भ्रान्तत्वं स्यादित्याशङ्क्याह सुमतय इति। कृत्यं कर्तव्यम्। साधनसाध्यरूपत्वात् भगवतः स एव ग्राह्यः, नत्वन्य इति कृत्यं

छेदनमर्हतीति सुमतित्वे हेतुरप्युक्तः। अतस्त्वदर्थमेव ये सिद्धाः, तेषां तव च समाजो युक्त इत्याह तेषामिति। यद्यपि मैत्री विवाहश्च तेष्वपि न सम्भवति, तथाप्येकगोष्ठ्यां सम्बन्धमात्रमपि युज्यत इति तन्निरूप्यते। विभो इति सामर्थ्यम्। राज्यादिपरित्यागिनां परमसुकुमाराणां सन्तोषजनने। सम्यगुचितः समाजः राजमन्त्रिणामिव। सर्वथा आनुगुण्यं प्रतिपादयितुं दृष्टानतमाह पुंसः स्त्रियाश्चेति। यथा पुंसः स्त्रियाः॥ समाजः, चकारान्मित्रयोः समानशीलव्यसनयोः। 'अश्वं न त्वा वारवन्तं' इतिवत् उपमार्थवाचकाभावेऽपि निरुक्तादिवोपमार्थत्वमुच्यते। तत्रापि प्रसङ्गं वारयति रतयोरिति। सर्वक्लेशरहितत्वे सत्यन्योन्यं प्रीतयोः। प्रीत्यादिसद्भावेऽपि बाधकं चेद्भवेत्, तदा न भवतीति व्यावर्तयति सुखदुःखिनोर्नैति। एकः सुखी, अपरो दुःखी रोगादिना, तयोः कथमपि न समाजः। अनेन दुःखिनोः सुखिनोर्वा समाज उक्तः॥३८॥

यदप्युक्तं 'भिक्षुभिः श्लाघिता मुधे'ति अज्ञानसमर्थनार्थम्, तत्रापि निर्णयमाह त्वं न्यस्तदण्डमुनिभिरिति।

SRI SUBODHINI: Our Lord is the symbol and the "real form" of the main goals of one's life i.e. He is "Purushaartharoopa"! Rukmini is now saying that, "Oh Lord! You have told that "marriage" should take place only between "equal" persons. This is indeed right for those, who regard You as the "way" (instrument or "Saadhan") and not as the "goal" (Phalam). This is not applicable to us i.e. the rule that "One should not marry an unequal person" has not been told for You and Me! — AS YOU ARE THE SYMBOL AND IDOL OF EVERY TYPE OF HUMAN GOALS (I.E. YOU ARE THE HIGHEST GOAL). The other usually aspired human goals of "Dharma" (righteousness) etc. dwell in your divine parts (of the body) only! Like the water of the holy river Ganga — "Ganga" being greater than the water itself! In the same way YOU ARE GREATER THAN ALL THE DIFFERENT KINDS OF HUMAN

GOALS AND ACHIEVEMENTS!" Now, the question, may arise here, as to whether, this "goal" can be achieved through "effort" (Saadhan)? This is answered by Rukmini herself, by saying that "The Lord is of the form and symbol of Phalam or result" (Phalaatma). Sometimes the "goal" may be the "effort" also! "Oh Lord! YOU ARE THE ATMA OF EVERY GOAL AND RESULT (SYMBOL)." Rukmini, through her knowledge of the Vedas, has told here that, "No one has a right to claim or authority to attain the highest Divine bliss of our Lord". This is the reason, that the Lord always delays in blessing a soul with this highest bliss. You are, Oh Lord! both the "effort" and the "result" too! Rukmini is not able to agree to this, with her "worldly" intellect. Hence with a view to get our Lord's grace and blessings, she says, that the only way to get this grace is "due to one's inner most and ardent desire for our Lord"! Like, when a person is very keen to attain a particular result, then he gives up all those opposing activities/actions, which come in the way of his' attaining that particular result. In the same way, it is also necessary to do those actions only, which will get him, the "desired" result. No one sacrifices the goals, which are already attained for the sake of other "goals or results". Of course, there are differences in the nature of "results and goals" in the way, that some "goals" are attained, and some others are not. Hence, whatever has been truly attained is not usually given up by a wise person. For example, a kingdom is neither a "result" nor an "effort". That is why, it is said here that, for the sake of the "highest result", even "kingdoms" are sacrificed or given up (i.e. wealth etc.). A doubt may arise here, that a "kingdom" is certainly a "worldly" result or goal. Will it be sheer

madness or delusion to sacrifice or leave this? Answering this, it is said, that this is done by those, who have the "wise intellect" (Sumataya) i.e. those persons, who sacrifice their "kingdoms" etc. (wealth and prosperity) are "Jnanis" or those, who have "Divine knowledge", and they are not "mad or deluded"!

Rukmini now speaks of these Mahatmas, who have this "Divine intellect or Buddhi" and the reason for this Divine quality in them. For them OUR LORD IS THE ONLY DUTY, THE WAY (EFFORT) AND THE GOAL TO BE ATTAINED. These Mahatmas are only able to realize our Lord, and none else can achieve this. Hence, the meaning of "Duty" here, is "cutting away" viz. cutting away the ATTACHMENT TO THE WORLDLY LIFE OF SAMASARA! "Oh Lord! For your sake only, these Mahatmas have broken their attachments to the worldly life and have taken refuge in You and due to this, they have attained You — the highest goal! Hence the "society" of You and these Mahatmas (i.e. meeting and mingling between You and these Mahatmas) is indeed the only appropriate end! But "friendship and marriage" cannot take place between these two!; though they will all be in one "society or group", and only this kind of relationship is possible with our Lord!

"Oh! Lord! whose opulence is limitless!" (VIBHO)". Through this "addressal" of our Lord, our Lord's capacity and omnipotence are referred to, and outlined. Rukmini is giving the example of "men and women", who have the same attitude of happiness and sorrow. Even though these persons may not have each and every type of sorrow, despite having intense love for each other, if one is happy and the other is unhappy with disease or due to any other reason, then this "coming together" does not lead

to “Rasa or joy” (bliss), and either both of them should be “happy” or “sorrowful” – and due to this only, “equality” will prevail. [The purport of this analysis is, that ordinary men and women, seeking “happiness” and avoiding “sorrow” get related to each other, through the bonds of their love and attachment, and never get a chance to get related to our Lord, who is the giver of eternal bliss.]

“Oh Lord! You have also told, that the Saadhus and Mahatmas (who are “beggars”) have told about yourself and sung your glories only with a view to substantiate your “ignorance” (Ajnana). Rukmini is giving a determined reply through the following verse.

त्वं न्यस्तदण्डमुनिभिर्गदितानुभाव

आत्मात्मदश्च जगतामिति मे वृतोऽसि।

हित्वा भवद्भुव उदीरितकालवेग-

ध्वस्ताशिषोब्जभवनाकपतीन् कुतोऽन्ये॥३९॥

VERSE 39 Meaning: “Oh Lord! You have told me that the Sadhus (Mahatmas who are begging for their food) are praising You, and this is indeed a waste only! (i.e. they are unnecessarily and wrongly praising the Lord). But these “Sadhus” are not ordinary ones! These are sages, who have taken “Sannyas” by sacrificing and renouncing everything! It is these sages who sing your praise!

Oh! Lord! You told me also that, “I have married You through forgetfulness (mistake). But, I have not been forgetful at all! I have married You, who is the beloved of everyone, being the Aatma of everyone, who is also the giver of His own self to everyone, and You are the only ONE, who is capable of conferring all these blessings

- I have married such a Lord after understanding and realizing your true Divine loving nature!

Oh! Lord! I have thought much about this, and after realizing your real Divine nature, I have elected to marry You! How can You be compared to anyone else? I have given up Lord Brahma, Lord Siva, Indra and others and married You, whose eyebrow inspires the Divine factor of "Kaala" (time) to destroy all these celestial deities, with its force. Having understood like this, I have married You, by giving up the rest."

श्रीसुबोधिनी : भिक्षुभिः परमहंसैरिति व्याख्येयम्। मुधेत फलाकाङ्क्षरहितैश्च। अन्यथा नारदादिषु लौकिकभिक्षुकत्वाभावात् बाधितार्थता स्यात्। अन्ये च भिक्षवः न श्लाघां कुर्वन्ति। तदाह। न्यस्तो दण्डो भूतेषु यैः। अनेन दोषाभाव उक्तः। ते च ते मुनयश्चेति गुणाः। व्यक्तवाण्या अपरोक्षवचनैः (उक्तः) अनुभावो यस्या श्लाघामात्रं न किन्तु यथा कृतं तथेत्यनुभावपदेनोच्यते। तत्त्वानुभवसिद्धं तेषाम्। अन्यथा कथं तादृशा जाताः। अतस्तेषां वचनं सार्थकमिति तद्वाक्यैर्ज्ञात्वा भवान् सम एव वृतः। समत्वे हेतुरात्मेति। यथा बहिर्दृष्टौ समत्वापादका जन्मादयः, तथान्तर्दृष्ट्यात्मत्वमेव। न हि कस्यचिदपि स्वात्मा न समः। तर्हि वरणेन किमित्यत आह आत्मदश्चेति जीवः खण्डितात्मान एव स्थिताः। तेषामात्मानं स्वात्मानं वा प्रयच्छतीति। अनेन त्वं स्वात्मानं दास्यतीति ज्ञात्वैव मया वृत इत्युक्तम्। चकाराद्धर्मादीनपि। नन्वहं कथं तवात्मेत्याशङ्क्य साधारण्येनाह जगतामिति। इति बुद्ध्यैव वृतः। अत एव तेऽपि परित्यक्ता इत्याह हित्वा भवद्भुव उदीरितकालवेगध्वस्ताशिष इति। न केवलं मयेदानीमेव भवान् वृतोऽन्यपरित्यागेन, किन्तु पूर्वमेव लक्ष्मीस्वयंवरे अब्जभवनाकपतिप्रभृतीन् परित्यज्य जन्मैश्वर्योत्कर्षयुक्तान् भवानेव वृत इति सम्बन्धः। तेषां परित्यागे हेतुमाह। भवतो भूः कालजनिका, तस्याः सम्बन्धी, तेनैवोदीरितो यः कालः, तस्य वेगेन ध्वस्ताः आशिषो येषाम्। क्षणमपि विसम्मत्तौ भूवक्रतायां सर्वनाश एव तेषां भवतीति किं तेषां वरणेन। नहि ममर्षः कयाचिदव्रियते। ब्रह्मादीनामेव चेदियमवस्था. कतोन्ये

वरणयोग्या भवन्तीत्याह कुतोऽन्ये इति। अतो ज्ञातवैव भवान् वृतः। नाप्यन्ये वरणीयाः। अन्यद्भगवदुक्तं नास्माकं बाधकम्, उदासीनत्वं च। आत्मात्मदत्त्वेन अस्मदिष्टमेव। अहमपि तथा भविष्यामीति॥३९॥

एवं बाधकानि पदानि साधकत्वेन व्याख्याय, वाक्यार्थं चोक्त्वा, यथाश्रुतं भगवद्वाक्यं लोकदृष्टिपरत्वेऽपि विरुध्यते, तस्माद्वाक्यानि विपरीततया स्वोत्कर्षमेव प्रतिपादयन्तीति वक्तव्यमित्यभिप्रायेणाह जाड्यं वच इति।

SRI SUBODHINI: The word “Bhikshubhihi” (begging mendicants or Saadhus) should be understood as “Paramahansa” (i.e. Mahatmas who roam in this world with great freedom and no care) and the word “MUDHA” should be understood, as those “who have no desire for the result of their actions! i.e. those who have given up the “goals and results” of this worldly life and have become “Paramahansas” (see the meaning for this word, given above) are termed here as “Bhikshuks” (begging mendicants). Is it that by giving this kind of “meaning”, the sages like Narada and others, may get excluded from this category of Mahatmas, as they have not taken to this worldly “begging” activity? Moreover, the ordinary poor beggars in this world do not sing the praise of our Lord either! Explaining this fully, our Shri Mahaprabhuji says, that those sages, who have become “blemish free” by renouncing everything to others (i.e. dependent fully on others), through their “clear” words, sing your “praise” bringing out (manifesting) your glory and virtues. They do not just sing your glory and praise only, but they express also their deep inward Divine experience of your glory and greatness. All these expressions of your glory and greatness is directly arising out of their own experience. In fact, if they had not experienced this glory and greatness, they would not have become such great “Paramahansas” (Mahatmas)”. Hence, whatever they have

said, about our Lord is truthful and full of significance (i.e. meaningful) "I have understood through their "words", that You are "equal and same" (Sama) to everyone. Hence I have chosen and married You!" How is the Lord "same"? Rukmini gives the answer for this, "Oh Lord! As You are the Divine Aatma of everyone, You are also my Aatma! This is the reason for your "sameness"! Like, in the "outside", one is able to see the sameness, through the factors and events of "birth" etc. (i.e. everyone is born, grows etc.), in the same way, from the "inside look", the "sameness is proved only through the Divine "Aatma". Everyone's "Aatma" is the same. If this is so, what was the necessity for choosing and marrying the Lord, by Rukmini? (When everyone's "Aatma" is the same?) Rukmini gives reply to this by saying, "Oh Lord! You are not just the Aatma! But You are the bestower of Aatma! The "Jiva" has in it, the "broken Aatma", as the "full" (Poorna) "Aatma" has the qualities of SAT, CHIT, AANANDA (truth - consciousness - bliss). In the "Jivas", our Lord had caused the "disappearance" of the aspect of "bliss" (Aananda). Due to this, the "Jivas" are considered as the "restricted or the broken Aatma". OH LORD! YOU BLESS THESE JIVAS WITH YOUR OWN AATMA OF BLISS. From this, I have understood that you, will bless me, with your Aatma and for this sake only, I have chosen to marry You! The word "Cha" (and) used here, denotes also, that "Oh Lord! You will bless me with your glorious virtues and qualities also."

If the Lord were to ask Rukmini, "How can you say that I am your "Aatma"? Rukmini gives the reply in an "ordinary" way by saying, "Oh Lord! You are the "Aatma" of everyone, and due to this, You are my "Aatma" also. I have chosen You only, after much thought in my

intellect. Due to this, I have given up Lord Brahma and others, and have chosen and married You! It is not, that it is I, who have given up these celestial deities and married You! Previously to this marriage, Goddess Laxmi also had chosen to marry You, in the "Swayamvara", after giving up Lord Brahma, Lord Siva, Indra and others, who are glorious by their "birth" and through their "opulence".

If the Lord were to ask her again, as to why did she and they do like this? Answering this, Rukmini says that, "Oh Lord! through a split second of forget-fullness, the force of "time" (Kaala) generated by your eyebrow can destroy all these celestial deities! Hence what profit will I achieve by marrying them? A wise woman will never marry a person who is susceptible to "death and destruction". Lord Brahma and all other celestial deities have to "die" one day, and when this is the case with Lord Brahma and others, what is there to speak of mere human beings? (like Sisupala). How can I ever choose and marry them? Hence with full realization only, I have, Oh Lord! chosen to marry You. All others do not deserve also to be chosen and married by me."

Hence Rukmini says that the "words" spoken by the Lord now, do not deter her from choosing and marrying our Lord, and His "disinterested" attitude also would not cause any problem to her. Why? "You are the Divine Aatma and giver of your own Aatma! Due to this, You are our beloved! Oh Lord! as I will also become loving and attached to You through your grace!"

In this way, refuting all the "words of opposition" of the Lord, through the argument of "Saadana" or "efforts", and also after explaining the purport and the true

inner meaning of the “words” of the Lord, Rukmini says, that the words spoken by the Lord and heard by her, are also seen as being against the views and opinions of this world. But as the true meaning of these words are different, Rukmini shows her joy and happiness and tells that these “words” really manifest only the glory of our Lord. With this in view, she is speaking through the next verse.

जाड्यं वचस्तव गदाग्रज यश्च भूपान्वि-

द्राव्य शार्ङ्गनिनदेन जहर्थ मां त्वम्।

सिंहो यथा स्वबलिमीश पशून्स्वभागं

तेभ्यो भयाद्यदुद्धिं शरणं प्रपन्नः॥४०॥

VERSE 40 Meaning: “Oh Lord! who is the elder brother of Gada! You have brought me to You, by making the opposing kings flee through the resounding sound of your bow Shārngā, like a victorious lion, snatches it’s portion of food by making the other animals flee! Is it not then foolishness of the words to tell, that you have fled away, being afraid of these very kings and taken refuge in the sea?”

श्रीसुबोधिनी : अतः परं पुनः सर्वे श्लोकाः लोकदृष्ट्यापि विरुध्यन्त इति व्याख्यास्यते। यतो विपरीततया स्वोत्कर्षमेव प्रतिपादयेयुः। तदा ध्वनिपरत्वेन तान्येव वाक्यानि योजितानि भवन्ति। यदुक्तं प्रथमत एव ‘राजभ्यो बिभ्यत’ इति, तत्रोत्तरमुच्यते। ‘मुखं च प्रेमसंरम्भस्फुरिताधरमीक्षितु’मिति भगवतोक्तत्वात्तामसप्रकारेणापि क्रोधाविष्टा वाक्यानि खण्डयतीति पूर्वस्माद्विशेषः। भयं हि जडस्य भवति। जाड्यादेव कम्पो दृश्यते। तत्र भगवति भयहेतोरभावात् वक्तुर्भयवाचक शब्दः। भट्टानामिव शब्दस्यैव शक्तिद्वयं परिकल्प्य वक्तृत्वं वाच्यत्वं च। सार्थकता सम्पादनीयेत्याह जाड्यं वच इति। वच एव जाड्यं जडता भीतत्वमिति यावत्। तवेति भेदार्थमसमासः। ननु विद्यमाने वक्तरि मुख्यार्थं परित्यज्य वचोजडता कथं सम्पाद्यत इत्यत आह गदाग्रजेति। यथा

गदोत्पत्तिपर्यन्त स्वयमभीतोऽपि क्रियां जडां सम्पादितवान्, एवं वाचमप्यत्र तथा सम्पादयति। तेन भगवदिच्छयैव तथा कायिक वाचिकयोर्जातत्वान्न किञ्चिद्वृषणम्। वच इति वाच इति वचस इति वा छान्दसम्। अथवा। केनचिद्धर्मेण ज्ञानाभावेन लोके जडो भवति। प्रकृते तु जडत्वसम्पादकत्वं वच एव। केवलं वाक्यादेव प्रतीयते जाड्यम्, न त्वर्थत इत्यर्थः। चकारात् पूर्वं बहुधा भगवज्जयं समुच्चिनोति। यस्त्वं भूपान् शार्ङ्गनिनदेनैव विद्राव्य, पशुतुल्यान् कृत्वा, मां जहर्थ। पशव एव हि शब्दमात्रेण पलायन्ते। पूर्वं निनदेनैवाभिभूय समाहता, पश्चात् युद्धार्थं प्रवृत्तौ बलेन सर्वे हता इत्यविरोधः। ये हि शब्दमात्रेण पलायन्ते, तेन तेभ्यो भयं सम्भाव्यते। शार्ङ्गं निनदेनेति हेतुरत्रोक्त इति पूर्वं धनुष्टङ्कारं कृतवानिति लक्ष्यते। राजन्यचक्रं परिभूयेत्यत्र शार्ङ्गनिनदेनेति योजनीयम्। दैवाद्गृहीत्वा अनवहितेषु तेषु समागत इति पक्षं व्यावर्तयति सिंहो यथेति। बलाद्ग्रहणदोषं व्यावर्तयति स्वभागमिति। अदत्तस्यापि ग्रहणे दोषाभावं सामर्थ्यं चाह ईशेति। यथा क्लृप्तोऽपि भागो दैवेन गृह्यते, अहुतश्चेत्, तथेश्वरो न भवतीत्यर्थः। लोके स्वभागस्य बलादपि ग्रहणं दृष्टेमिति। मां त्वमिति प्रत्यक्षं प्रमणमुक्तम्। पशूनि सिंहव्यावृत्तिः। न हि सिंहस्य कन्या सिंहेन बलाद्गृहीतुं शक्या। यद्यपि स्वभागरूपा। देवादीनां रक्षाभावाय स्वबलिमिति। स्वार्थमेव देवैः क्लृप्तमिति। यथा सिंहः पशून् विद्राव्य, स्वभागभक्षकान् व्याघ्रादीन् नादेनैव निवार्य स्वभाग कुम्भस्थलस्थमांसं हरति, एवं निःशङ्कं हतवतः ते कथं भयमिति। भयवाक्यमनुवदति, विरुद्धार्थमिति वक्तुम्, तेभ्यो भयाद्यदुदधिं शरणं प्रपन्न इति। यस्मात्तेभ्यो भयात्वमुदधिं शरणं प्रपन्नः, अस्माद्वचो जाड्यमित्यर्थः। उत्तरवाक्यगतो यच्छब्दः तच्छब्दं नापेक्षत इति न तच्छब्दाध्याहारः। पशुतुल्येभ्यो विद्रावितेभ्यो भयवचनं बाधितार्थं भवत्येवेति विपरीततयैवार्थो वक्तव्य इति भावः। अनेनैव 'बलवद्भिः कृतद्वेषा' निति व्याख्यातम्। न हि पशवः पलायनपरा बलवन्तो भवन्ति। स्वयमेव त्यक्तनृपासनत्वमुत्कर्ष एव॥४०॥

यदुक्तं भगवता 'अस्पष्टवर्त्मना' मिति 'तन्मार्गानुवर्तिनः सीदन्ती' इति तत्राप्यन्यार्थप्रतीतेः अवाक्यार्थधीजनकत्वात् ध्वनिप्रकारेणैव निर्णय इत्याह यद्वाञ्छयेति।

SRI SUBODHINI: After this, all the verses will be containing “meaning and purport” which is against the usual “worldly” outlook and practice. All these opposing comments really would indicate only Rukmini’s joy and happiness. But as “words” and “sounds” have to be used, all these “saying” are fashioned accordingly!

Our Lord had told her that, “I had taken refuge in the ocean as I got afraid of the kings”. To this, Rukmini replies having realized, that the Lord had told these words only with a view to “see her face, with trembling lower lip caused by anger, borne out of love for the Lord”. Rukmini, of course, in a Tamasik way, got anger and refutes and cuts away, the words of our Lord. Usually “fear” attacks the “gross” body, and due to fear, “trembling” takes place. Our Lord, of course, does not have any fear at all, although the “words” spoken by Him, may indicate “fear”! That is why, it is said here, that there was “grossness in words” i.e. only in the words of the Lord, there were “grossness” and “fear”, and the Lord himself did not suffer from these two attributes of grossness and fear! Rukmini has used the word “Tava” (yours) only with a view to show the difference — that the spoken words contained “fear” and not in the speaker! How come that Rukmini is pointing out at the “grossness” of our Lord’s “words”, when He himself was present before her? As usually such words are not spoken of, Rukmini addresses our Lord as “elder brother of Gada”, “yet till Gada was born, You had opted to do gross actions, although You were not afraid at all (i.e. You had no fear), in the same way, You have used these “gross” words”. From this, we have to realize that there is no “blemish” at all, in the origination of His actions or words, arising out of His desire or will!

Through the use of the word “Cha” (and), Rukmini is indicating, that our Lord had become “victorious” in many ways. “Oh Lord! through the sound of your bow Sharngha only, all these kings were terrified and You brought me, after making them flee like animals!” Usually weak animals only flee away, out of fear, after hearing only strange sounds! The Lord had called them, at first, through the “sound” only, later, once they got ready to fight, our Lord killed them, through His strength. Hence there is no opposition to this action of our Lord! Those who run away just by hearing the “sound” will definitely have “fear” on this account. The “sound” referred to here is that of the “bow”, which was used by our Lord to create a big “sound”! “These kings were not prepared at all (to give a fight). Hence, the Lord was able to bring Rukmini to Dwaraka through luck and destiny!” If someone were to say this to Rukmini, then she refutes this argument by telling that like the lion takes away the fallen animal from other animals who have grabbed it first! It may be seen to be an act of “blemish” here as “depriving” someone is indeed a “blemish”! Rukmini refutes this argument also, by saying that there is no “blemish” at all on the part of our Lord for this action also. “Oh Lord! You have brought only your “part” or share. It will be “blemish” only, if You had brought the share of someone else! Neither You have the “blemish” of bringing something which has not been offered to You! Indeed, through this, You have manifested your capacity.”

Rukmini now “reemphasizes” this fact by telling, “Oh Lord! You are Ishwara — the Lord of the Universe”. Even the celestial gods do not take or accept that part of the oblation or offering, which is not properly consecrated

to them, through a proper "sacrifice". But our Lord does not do like this. In this world, we generally see people taking away their "share" through the use of force. "Like You, Oh Lord! who has brought me here, through force!" The lion brings its prey through the use of force, as these animals constitute its "share" of food. But a lion is not capable of abducting another lion's "wife" or "lioness". "You, Oh Lord! have brought me, thinking me as your "oblation" (part — share - Bali), as there was no protection against your actions from the celestial gods, for your own sake! Like a lion, after terrifying the other animals, brings back, for his own use, the most tasty meat from the neck of fallen animals! In this way, without any hesitation and fear, You, have brought me! How can You have any fear on this?"

"Oh Lord! with a view to give expression to the "opposite" meaning, You have used the words of "fear". To say that, "You have taken refuge in the ocean due to the fear of these kings", is only an "ignorant" way of using words! Those animals who run away out of fear, are always weak. "Oh Lord! You have given up the "rulership" of the kingdom through your own will and desire. This adds only to your glory and greatness!"

"Oh Lord! You have also told me that your "path" is not very clear, and those, who tread your "path" usually suffer great sorrow. In these "words" also, I am able to discern an "opposite" meaning! As the meaning of these words are not conducive to original "knowledge" (Jnana), its determination should be done through its "sound" only." This is being explained by Rukmini through the next verse.

यद्वाञ्छया नृपशिखामणयोऽङ्गवैन्य-

जायन्तनाहुषगयादय ऐकपत्यम्।

राज्यं विसृज्य विविशुर्वनम्बुजाक्ष

सीदन्ति तेऽनुपदवीं त इहास्थिताः किम्॥४१॥

VERSE 41 Meaning: "Oh Lord! You had told me, that those persons who take "refuge" (follow) your "path and way", become full of sorrow (i.e. they suffer). In fact the real purport of your "words" is indeed different, as great kings, like jewel in the head, Anga, Pritu Bharata, Yayati, Gaya and others, who are considered as "crest jewels" with a view to serve and worship You, gave up their emperorsip and the kingdom and went away to the forest! Oh! Lotus eyed Lord! those persons, who take up this path of yours (i.e. follow and take "refuge" in) will they ever become unhappy and sorrowful? Never! Instead these devotees attain the bliss of your Divine self!"

श्रीसुबोधिनी : योषित इति पदमुपलक्षकम्। तेन पुरुषा अपि सीदन्तीति वक्तव्यम्। स्त्रीपदमप्रौढान्यवृत्तीति। अवसादस्तत्रैव लयः। भगवानग्रे गत इति तने मार्गेण जिगमिषया राज्यादिकं विसृज्य, राज्यादिभ्यो भगवद्दर्शनं महदिति तद्वाञ्छया नृपशिखामणयः अम्बरीषप्रभृतयः वनं विवशुः। भगवति समागतेऽपि ते न समागता इति पूर्वमपि न व्याघुट्यागता इति पदवीमन्वेव अवसन्नाः भगवन्मार्ग एव मार्गप्रदर्शका इव स्थिताः। भगवन्मार्गो न प्रवर्तत। अतः अवसादवाक्यं यथार्थम् तथापि बहव एव प्रवर्तन्त इति न दूषणम्। नन्वेकत्र निरूपणे कृते कथं सर्वत्र युज्यते, तत्राह ते इहास्थिताः किमिति। ते अङ्गादयः। अङ्ग पृथोः पितामहः। वैन्यः पृथुः। जायन्तो भरतः जयन्त्याः पुत्रः। नाहुषो ययातिः। गयः प्रियव्रतवंशजः। एते इह आस्थिताः किम्, आमरणान्ते किं गृह एव स्थिताः, अपि तु वने प्रविष्टाः। तत्रैवावसन्नाः। तेन विपरीतार्थे ये गृहे स्थिताः, त एवावसन्नाः, नतु त इति वाञ्छामात्रेण

स्वकीयं सिद्धमपि राज्यं परित्यजन्ति। वने स्वावसादमपि सहन्ते। तत्र भगवन्तं प्राप्य अधमराज्यपरित्यागः किमाश्चर्यमिति भावः॥४१॥

‘निष्किञ्चना वयं शश्व दिति भयन्यायेनैव निवारितमपि लक्ष्म्याश्रयत्वेन तन्निचारयन्नाढ्याभजनमपि विपरीततया व्यावर्तयति कान्यं श्रयीतेति।

SRI SUBODHINI: The word “women” (YOSHITAH) used here is only an example. This word includes also the “males”, who also become sorrowful or experience it. This is the way to tell or to understand. The word “AVASADAH” would mean “merging there (in our Lord) only”. Our Lord is the “one” who showed the way and went forward and then, with a keen desire to tread this “path” of our Lord, supreme kings like Ambareesha and others, gave up their kingdom and went to the forest. They had an ardent desire to have the “Darsan” of our Lord! - as our Lord’s “Darsan” is much much greater than all these petty and destructible territory, kingdoms and wealth etc. Even when our Lord came to this earth, these devotees of our Lord did not come back and return to this earth, as they were fully merged in the bliss of our Lord there. Even in the first instance (i.e. when they gave up their kingdom, for the sake of our Lord), they did not come back. But, as per the will of our Lord, when these devotees came back, they were fully merged in the bliss of our Lord’s lotus like feet and stayed in this world as teachers, who were ready to show the path of our Lord. If they had not come and lived like this, in this world, the “path” to attain our Lord will be ineffective, will not work and be wasted. “Hence, Oh Lord! even if your words of “sorrow and suffering” are true, these words can be easily applied to these great and noble Mahatmas and devotees, and these words lived

fixed in one place (i.e. their respective places) only. Why then are they referred to have influenced or helped those, in every place or at all places? Rukmini gives a fitting reply to this doubt by telling, that all these kings like Anga and others did not live in their "homes" only, all the time. The king Anga was the grandfather of king Prithu; the son of Jayanthi was Bharata; the son of Nahusha was king Yayati; "Gaya" was a king who came in the family of Priyavrata. Did all these people live permanently in their "homes" only? They did not live, their entire life in their homes. "But with a view to attain You, Oh Lord! they went to the forest and lived there. They attained "death" there in the forest. Through this it was clearly seen and proved that those "worldly" people who lived in their "homes" only "died" really and those glorious devotees of our Lord, the kings, who gave up their own kingdoms and went to the forest, seeking to attain our Lord and underwent the stress and strains of a "forest life", attained the bliss of our Lord. Is there anything to be wondered, at when they gave up the "lower category" kingdom and suffered also the stress of a forest life? This "sacrifice" made them attain the grace and bliss of our Lord. This is the purport.

Rukmini had through her "logical argument" averted the Lord's statement that "He was poor". She now removes this stand of our Lord that "He is poor" by citing the "refuge" taken in Him by Goddess Mahalaxmi. She also removes the doubt caused by the wealthy and rich persons, not worshipping the Lord — that this is not a "blemish" for the Lord, but these "wealthy" persons are the real losers! This is dealt with in the next verse.

कान्यं श्रयीत तव पादसरोजगन्ध-

माघ्राय सन्मुखरितं जनतापवर्ग्यम्।

लक्ष्म्यालयं त्वविगणय्य गुणालय-

स्य मर्त्या सदोरुभयमर्थविविक्तदृष्टिः॥४२॥

VERSE 42 Meaning: "I am a poor person. Hence you should marry any of the wealthy prince of the warrior clan". This saying of your's, Oh Lord! I will accept only when I have not experienced the bliss of the fragrance of your holy feet, which is the repository of all your noble Divine virtues and qualities! Is there any woman in this Universe, who will opt for the refuge of another person, after having tasted once, the bliss of the fragrance of your lotus feet? Your holy feet, Oh Lord! is the permanent residing place of Goddess Laxmi. Noble Mahatamas have sung its glory and greatness; your holy feet is the place where everyone attains their liberation; it is the repository of all of your Divine virtues and their refuge; will I ever give up such holy feet and choose another as my consort? I will not do this — as I am under the permanent thralldom of death and is also self centred."

श्रीसुबोधिनी : का वा स्त्री तव पादसरोजगन्धमाघ्राय अन्य लशुनामेध्यरूपं आश्रयेत। अनेनोत्कर्षविषयः तत्र स्वरुचिश्चेति निरूपितम्। क्वचिन्निन्दितमप्येतादृशं भवतीति तद्व्यावृत्त्यर्थमाह सन्मुखरितमिति। सद्भिर्मुखरवत् भगवच्चरणारविन्दो वर्णित इति। फलसाधकत्वमाह जनतापवर्ग्यमिति। जनतायाः प्राणिमात्रस्य आपवर्ग्यमपवर्गमभिव्याप्य यावत्सुखं तत्सर्वं यस्मादिति। प्रमाणं फलं चोक्तम्। किञ्च। स्त्रीणां मुख्या लक्ष्मीः सम्पत्तिरूपा च। तस्यास्तदेव गृहमिति स्त्रीभिः सर्वाभिस्तत्रैव स्थातव्यम्। नन्वेवं सति कथं सर्वासामान्य एव भर्तारः। तत्र तुशब्देन पूर्वपक्षं निराकरोति अविगणयेति। समागतमुपस्थितं भगवन्तमविगणय्य कापि नान्यं श्रयते। किञ्च। मर्त्या स्वयं मरणधर्मा मरणनिवर्तकमात्मदं भगवन्तमेव सेवितुमर्हति,

ननु सदोरुभयं सर्वदैव कालादेः सकाशात् अधिकं भयं यस्येति। महद्भयं मरणात्मकम्। स्वस्य कदाचिद्वा तद्भवेत्। सेव्यस्तु सर्वदैव तादृशभयवानित्यभजनेहेतुरुक्तः। किञ्च। गुणालयस्य तव। अनन्तगुणानामालयरूपो भवानेव। ततो या गुणरूपा भविष्यति सा त्वामेव श्रयते, दोषरूपा त्वन्यमिति स्थितिः। ननु बह्व्य एव गुणरूपाः अन्यमपि भजन्ति अन्यथा भगवत्समानकाले अन्येषां विवाहो न स्यात्, तत्राह। अर्थे विवक्ता दृष्टिः यस्या इति। अविचारेण अर्थविवेचनासामर्थ्येन वा अन्यभजनम्। प्रयोजनतारतम्यदृष्टौ तु मर्त्यायाः गुणरूपायाः लक्ष्म्यंशायाः पूर्वोक्तन्यायेन भगवदाश्रयणमेव युक्तमित्यर्थः। अनेन समताविवाहः साधारणः, उत्कृष्टविवाह एव कर्तव्य इति 'तयोर्विवाहो मैत्री' इतिपक्षः परिहृतः। अन्यथा लक्ष्म्यादीनां विवाहो नोपपद्येत॥४२॥

'वैदर्भ्येतदविज्ञाये'त्यस्योत्तरमाह तं त्वानुरूपमिति।

SRI SUBODHINI: Who is there as a wise lady in this Universe, who having tasted once, the bliss of the fragrance of your holy feet will be prepared to accept as her husband, similar to the obnoxious smell of a pod of garlic? From this, we understand that generally one gets a liking and taste only for the best of objects and materials. Rukmani says, that our Lord's holy feet and it's bliss have never been condemned by anyone at any place in any way! OUR LORD'S HOLY FEET IS SACRED AND PRAISE WORTHY. Not only this, THE HOLY FEET IS THE TREASURE HOUSE OF HAPPINESS AND ALWAYS HIGHLY VALUED WITH DIVINE VIRTUES. Noble Mahatmas have sung it's glory again and again, like those who are unable to stop once they have started to speak i.e. never ending! All these Mahatmas also always sing the glory of our Lord's holy feet. Even then, these Mahatamas are never fully satisfied with this singing of the praise of our Lord. Our Lord's holy feet confers immense benefits. Hence, on these persons and beings, who take refuge in the holy feet of

our Lord, our Lord confers on these persons, the grace of liberation itself! Alongwith, our Lord also blesses these devotees with each and every kind of happiness.

Among the ladies, the most holy Goddess Laxmi is the symbol of wealth. Her house is our Lord's holy feet only. Hence every woman should seek to stay in this holy residence of our Lord's holy feet. A doubt may arise here, as to how can every women have her own husband, in this world, if she were to stay in the "home" of our Lord's holy feet? Removing this doubt, through the use of the syllable "Tu" (but) — that a lady will not take refuge in anyone else, when the Lord himself has come or without thinking about His Divine virtues.

Rukmini is now telling specially, that those, who are under the control of "death" will choose only our Lord and deserve to serve Him only, as the Lord will remove the fear of death and bless them with His own "Aatma". These persons should not serve those who are under the control of "Kaala" (time) and the "big" fear of death! THEY SHOULD BECOME DEVOTED FULLY TO OUR LORD ONLY, WHO IS THE HOUSE OF DIVINE AUSPICIOUS VIRTUES, HAVING NO FEAR, OF THE DIVINE NATURE OF BLISS (AANANDA) AND WHO IS THE GIVER OF THE ETERNAL BLISS OF HIS OWN AATMA! In this way, a lady with Divine virtues will naturally opt only for our Lord's devotion and Seva. A lady with "blemish" will of course, opt for refuge in others, giving up our Lord!

A doubt will arise now, that even those ladies having a lot of virtuous qualities also are seen choosing others. In fact, if this was not to happen, then everyone will marry our Lord only, and there will not be any other

marriage in this world! But millions of marriages take place in this world. Answering this, Rukmini says that only those ladies, who have not the capacity to contemplate and think about the purport of our Lord's glory and greatness, and who are unable to understand the reality of our Lord's Divine truthful nature, choose others and serve them! Even though a lady is a part of Goddess Laxmi, due to her own particular nature, when she chooses any other person, than our Lord, then there is a "selfish" interest in her seeking fulfillment. But in reality, it is better for this lady also to take refuge in our Lord only. through this, it is also explained that "marriage between similar individuals" is based on ordinary worldly rules and regulations, and this marriage is indeed ordinary. But one should aim to marry at the highest level (with our Lord). "If we accept your argument, then even Goddess Laxmi cannot marry You, Oh Lord! as You are spoken through this, as being equal to Goddess Laxmi" – which is not the case.

Rukmini is now giving reply to our Lord's "saying" as per verse 16 of this chapter.

तं त्वानुरूपमभजं जगतामधीशमा-

त्मानमत्र च परत्र च कामपूरम्।

स्यान्मे तवाङ्घ्रिशरणं सृतिभिर्भ्रम-

न्त्या यो वै भजन्तमुपयात्यनृतापवर्गः॥४३॥

VERSE 43 Meaning: "Hence, I have chosen to marry You only Oh Lord! – who is the most deserving of everyone, the Lord of the Universe, the giver and fulfiller of desires of this and all the other worlds, and being my own and everyone's Aatma! Even if I have to wander by being born among the countless beings, my

prayer will be only to be blessed with the refuge of your lotus like holy feet, which destroys this worldly existence of Samsara (of births and deaths), and which lovingly accepts and makes your devotees as your own."

श्रीसुबोधिनी : अज्ञानेन विवाहे हि अन्यवरणं कर्तव्यं भवेत्। ज्ञात्वैव वृत इति स्वज्ञातमर्थमनुवदति। तं पूर्वोक्तलक्ष्मीपतित्वादिधर्मयुक्तम्। त्वामिति तादृश एवावतारेऽपि न प्रच्युतस्वरूपस्त्वम्। ननु तथापि समविवाह एवोचित इति चेत्। तत्राह **अनुरूपमिति**। मम तु त्वमनुरूप एव, उत्कृष्टत्वात्, तव परमहं नानुरूपा। तस्मादयमुपालम्भः न मां प्रति वक्तव्यः। किञ्च। अतिनिकृष्टैरपि ईश्वरः सेव्य एव स्वशक्त्यनुसारेण, तदाह **जगतामधीशमिति**। किञ्च। सर्वेषामात्मा सेव्यः। सर्वं स्वार्थमिति। भवांस्त्वात्मा। किञ्च। पुरुषार्थप्रदः सेव्यः। स भवानित्याह **अत्र च परत्र च कामपूरमिति**। चकारादिह लोके परलोकसुखानि प्रयच्छति। स्वर्गादिसुखानि। परलोके च जातिस्मरणादिना ऐहिक फलं प्रयच्छतीति चकारौ। काममभिलषितार्थं तस्य पूररूपं पूरयति प्रवाहरूपं वा। ननूक्तं 'वयमुदासीना' इति, अतः कामाभावात् कथं त्वत्कामपूरणमिति चेत्। तत्राह **स्यान्मे तवाङ्घ्रिशरणमिति**। संसारे निराश्रये परिभ्रमन्त्या मम तव चरणः आश्रयोऽस्तु। कामनापूरणाद्यभावेऽपि चरणे आश्रयत्वं न विहन्यते। नन्वाश्रयमात्रेण भगवांश्चेन्न किञ्चित्कुर्यात् तदा किं भवेदित्याशङ्क्याह **यो वै भजन्तमुपयात्यनृतापवर्ग इति**। अनृतापवर्गो मोक्षः, विशेषेण अप्रार्थितोऽपि भगवता अदत्तोऽपि, भगवद्भक्तमुपयाति, भगवच्चरणामोद इव। अनृतस्य भगवत्यपवर्ग एव। तत्र गतः सीमान्ते गत इव तदभावमवश्यं प्राप्नोति। अतो विशेषफलाभावेऽपि मोक्षस्तु सिद्ध एव इति॥४३॥

नन्वेतावदेव चेत् प्रार्थ्यम्, तदा विषयभोगानन्तरमन्यभजनेऽपि शास्त्रार्थानुसारेणापि भजने मोक्षो भवेत्, अत उभयं परित्यज्य विषयाधिकारिणः कथं मद्भजनमिति चेत्। तत्राह **तस्याः स्युरिति**।

SRI SUBODHINI: "If I had chosen through my ignorance (Ajnana), then, I would not have chosen You Oh Lord!, but I would have chosen someone else. But I have

chosen You only after full realization and understanding
(of your glory)". Rukmini is now telling about her own
"specific" understanding. In the first instance, she had
spoken about the Lord being the consort of Goddess
Laxmi, and as to how she had chosen the Lord. she says
now that, "Oh Lord! in your state of incarnation also, You
have the same Divine form and nature, and there is no
reduction or decline in your holy Divine nature. "If it
is told that, due to this "similarity" (of being born as
"humans") they could marry, as it will be appropriate; for
this Rukmini says, that "Oh Lord! You are indeed my
"equal" only, due to your exalted and glorious nature,
but I am not "equal" to You! Due to this status of mine,
please do not ignore or laugh at me, as even the lowest
and the worst of persons, can render the service to You,
the Lord of the Universe, as per their own capacity and
strength! You are the Lord of the Universe and all it's
beings". As you are the Aatma of everyone, You only
deserve to be served by everyone! Everyone tries to get
their own selfish interests fulfilled through their "Seva"
to You! But You are the Aatma of everyone, and is the
giver of all these goals and desires of everyone. Through
this also, Oh Lord! You are the only one, who should
be served always. In this way, it is You, who fulfills the
desires of this and the other world, of all beings". Here
two "Cha" (and), have been used to denote that (1) with
one "Cha" (and), the Lord is told to bless His devotees
even with the "happiness" of the other worlds, right here
in this world and (2) in the other world, the Lord blesses
His devotees with identical happiness of this world (caste
etc.): "In this way, Oh Lord! You fulfill the desires of
everyone like the flow of water in a torrent."

“Oh Lord! You have told me, that you are “disinterested” (Udaasina) and You have no desires at all. Then You may tell us as to how, You will fulfill the desires of those devotees who have surrendered to You? If You will tell me like this then, Oh Lord! I would like to submit, in a prayerful way, that I am roaming in this world of birth and death, without any refuge and for me, your holy feet only should become the safe refuge. Even if the desires are not satisfied or fulfilled, this “refuge” of the holy feet of our Lord will never get mitigated or broken! Nay! It is You, Oh Lord!, who will never allow this “refuge” in your feet to be given up or broken up in the case of your devotees! Through your grace and capacity, You will always keep your devotee fully secure and safe, after taking refuge in your lotus feet and You will never give up your “hold” on the devotee, even though the devotee may slip or err.”

If, even after taking “refuge”, if the Lord does not do anything to the devotee, then what will happen? This doubt is removed by Rukmini telling, “THE DEVOTEE WHO WORSHIPS AND SERVES OUR LORD, EVEN IF THE LORD DOES NOT BLESS HIM WITH ANYTHING, AND THE DEVOTEE ALSO DOES NOT ASK OR REQUEST THE LORD FOR ANYTHING, EVEN IN THIS CASE, THE DEVOTEE OF OUR LORD ATTAINS LIBERATION AUTOMATICALLY. IN OTHER WORDS, A SURRENDERED SOUL ATTAINS LIBERATION. LIKE A SURRENDERED DEVOTEE GETS THE FRAGRANCE OF OUR LORD’S LOTUS LIKE HOLY FEET AUTOMATICALLY, IN THE SAME WAY, THE SURRENDERED DEVOTEE OF OUR LORD, LIKE A PERSON, WHO HAS COME UP TO THE LIMIT OF CROSSING OVER TO THE OTHER

SIDE, CROSSES OVER TO THE OTHER SIDE, BY ATTAINING LIBERATION. Thus, even if the devotee does not get any special benefits, he certainly attains "liberation" due to his surrender to our Lord!

If this is of this nature only, then a prayer should always be done. Then after enjoying all the sense objects (pleasures of this world), through the worship of other deities also, as per the scriptures, "liberation" will certainly take place! Then why does anyone have to worship the Lord at all, by giving up their sense enjoyments and worship of other deities? If the analysis is done in this manner, the answer is given as per the following verse.

तस्याः स्युरच्युत नृपा भवतोपदिष्टाः-

स्त्रीणां गृहेषु खरगोश्वबिडालभृत्याः।

यत्कर्णमूलमरिर्कर्षण नोपयाता युष्मत्कथा-

मृडविरिञ्च्यसभासु गीताः॥४४॥

VERSE 44 Meaning: "Oh Lord! Achyuta! Destroyer of enemies! You had told me that very prominent, important and powerful kings had desired to marry me, and that I had chosen You, instead of marrying them! You had told me also, that this action of mine, in marrying You, is not appropriate or right! Oh Lord! this statement of you'rs is appropriate only to those, whose ears have not heard about your Divine and auspicious virtues. Let the kings, who marry such women be very deserving also. Oh Lord! the kings, whom You had told about to me, are like asses and bulls, who carry only the burden of their, wives and they take so much stress and strain due to this! They also bear insults like the dogs from their masters (nee the wives). They are like the fox, petty and

cruel. They are like the servants, under other's control at all times. Such husbands are deserved only by the ladies, who are unlucky. I, for one, have heard about your virtues and qualities, which are being always sung in the assembly of Lord Brahma and others. How can I then, choose another, after leaving and giving up on You?"

श्रीसुबोधिनी : सत्यं या तादृशी प्राकृती, तस्याः पतयः त्वया गणिताः चैद्यादयो भवन्तु सर्वथा विषयपूरकाः। या केवलं विषयानपेक्षते। सर्वा एवापेक्षन्त इति चेत् तत्राह यत्कर्णमूलं नोपयाता युष्मत्कथा इति। कथानां कर्णप्रवेशे यथा विषयाभिलाषा गच्छति, तद्वक्ष्यति। कथं राज्ञां सर्वथा विषयपोषकत्वम्, न भगवत इति वैलक्षण्यं निरूपयति स्त्रीणां गृहेष्विति। स्त्रीणां शयनभोजनविहारमलत्यागादिगृहेषु ये स्वोत्कर्षं परित्यज्य तत्सेवापरा भृत्या भवन्ति, यथा गृहदासाः। दास्येऽपि चतुर्धा विशेषमाह खरादिपदैः। गर्दभो हि तदपेक्षितं जलादिकं तत्कर्तव्यं स्वयं करोति। तथा ये भार्याकर्तव्यं स्वयं कुर्वन्ति निरालस्याः। यथा वा गावो वृषभाः शकटैस्ता वहन्ति दुहन्ति वा, स्वसर्वस्वं प्रयच्छन्ति, इष्टदेशेषु स्वयं भारमूढ्वा, तथा ताः प्रापयन्ति। यथा वा श्वानः रात्रौ गृहस्वामिनि शयाने स्वयमनिद्रः तत्पालनं करोति, तथा नीचा भूत्वा शरीरेण पालयन्ति। एवं स्थितिगतिशयनेषु सेवकत्वमुक्तम्। एवमपि सति यदि भोगस्तुल्यो भवेत्, भोगार्थं वा भवेत्, तदा न काचिच्चिन्ता, किन्तु तच्छेषस्य निकृष्टस्यैव तदुच्छिष्टस्य तदनुपयुक्तस्य वा भोग इति बिडालदृष्टान्तमाह। स हि स्त्रीणां पादयोः भक्षणयाचनार्थं अनेकां चेष्टां करोति, ततस्ता दुग्धं पीत्वा भाण्डनिर्यासमिव प्रयच्छन्ति कदाचित्, तथा ये निकृष्टा नियतभोगाः तादृशैरेव स्त्रीणां भोगः सम्पादयितुं शक्यते। विषयाभिलाषिण्यः तादृशमेवापेक्षन्ते। कथाः कर्णे साधारण्येन प्रविशन्ति सर्वेषामेवेति यादृशप्रवेशेन कार्यं कुर्वन्ति तद्वक्तुमाह कर्णमूलमिति। अन्तःप्रवेशे मूलसम्बन्धः कथानाम्। विषयाभिलाषनाशकत्वे हेतुमाह अरिकर्षणेति। विषं यान्तीति विषयाः अरयः तान् कर्षत इति शत्रुनाशको विषयनाशको भवति। तत्कथास्तद्रूपाः। ता अप्यच्युताः स्वनाशशङ्कारहिताः। विषयैस्तन्नाशः कर्तुं न शक्यत इति। तत्रापि बहुरूपाः एकरूपाद्भगवतोऽतिबलिष्ठाः। तत्राप्युप

समीपे स्वयमेव समागता बह्व्यः। युष्मत्कथा इति समासेन तासां नित्यं भगवत्सहभाव उक्तः। तासां विषयनिवर्तकत्वे युक्तिमुक्त्वा, प्रमाणमाह मृडविरञ्ज्यसभासु गीता इति। प्रलयोत्पत्तिकर्तारौ तौ। तदुभयं तदधीनमेवेति तेषामपेक्षितम्। तत्सभासु गीयते, यत्तयोर्दुर्लभमभिलषितं च। प्रत्यहं क्रियमाणासु सर्वास्वेव सभासु भगवत्कथा एव गीयन्ते। अनेन तयोरपि उत्कृष्टो भगवानिति निरूपितम्। ताभ्यां कथानां फलं निर्णीतमिति प्रमाणनिरूपणे तथोक्तम्। तावेव हि मुख्याविति। अनेन स्त्रीणां शापो निरूपितः। या भगवत्कथा न शृणोति, सा तादृशं पतिं प्राप्नोतीति। समान्यतः स्त्रियो दुष्टा इति हि योनिदोषं मत्वा, भगवानेवं निराकरोतीति सा मन्यते। अन्यथा पुरुषानसमानपि भजने अनिषिध्य मामेव कथं निषेधतीति॥४४॥

तर्हि तासामैहिकं सुखं तैर्भविष्यति, ऐहिकामुष्मिकयोस्तुल्यत्वादप्रयोजकः शाप इत्याशङ्क्याह त्वगिति।

SRI SUBODHINI: “Oh Lord! what you say is appropriate and truthful! People behave as per their nature. The king of Chedi kingdom and others are always interested only in the satisfaction of their senses, and if these type of kings becomes one’s husband, then the wife also will be expected to be one like them. In fact, women are eager to fulfill their sensual desires. On this, I have to say, that usually women like material objects and worldly and attached men, and these women behave in this manner due, to the reason that their “ears” have not heard about your glory and greatness. The Divine stories of our Lord, after entering into oneself through the ears, eliminate the desires for sensual pleasures and object”. Rukmini speaks about the nature of this glorious aspect of our Lord’s Divine Leelas and stories.

Usually the kings are always interested in satisfying their senses, and our Lord is different from them. Hence there is a fundamental difference between

them. She gives the example of a household. The king, who spends time, giving up his own greatness and status (happiness) in the houses of women, where they sleep, eat, relax and even excrete and does the service of these women, like their servant — the plight and nature of these kings are being explained in four ways of "servitude". Bringing water and other materials — this is usually the works/tasks to be done by women — these kings perform these functions, without making the women do such tasks. In this way, these kings are compared to asses. Then, those persons who perform even the other duties of women, by giving up their own rest or laziness and serve them, are considered as the weight-bearing asses of these women! In this way, the milking of cows, which is usually done by women, is also being done by these persons. Then even, like bulls, drag the cart on which are seated these women, to whom they have attached. They give to these women everything of their property and wealth. Wherever these women want to go, these men take them there, carrying their entire weight! Like dutiful "dogs" keep awake in the night, so that the master of the house can sleep properly. This dog also guards the house. In the same way, these persons protect their women, by lowering their status in every way (through their bodies). In all these ways, their "servitude" has been clearly brought out and explained. Even after all this, for their enjoyments and pleasure, they are prepared to accept even those leftovers, very low and inappropriate objects of enjoyment. Due to this, these persons are compared to foxes and wolves, who usually eat "leftovers" of lions etc. These persons eat after begging for their food from their women and fall at their feet and indulge in all types of actions. After all these

“pranks” only, these women, after drinking their quota of milk, offer the leftovers to them! This too, on some rare occasions only! Those who are of low mentality and always desirous of getting more and more sensual enjoyments are the ones, who are besotted by these ladies, who also have the same desires.

Our Lord's Divine Leelas and stories, do enter into the ears of everyone in a usual worldly way. Rukmini says the manner in which these stories complete their tasks after entering into these ears! On listening to these stories and Divine Leelas of our Lord, the desire for “objects and their enjoyment” get mitigated. Rukmini is giving the reason for this. It is because our Lord is the “destroyer of the enemies” (Arikarshana). Hence all these stories are the “form” of our Lord only i.e. they are identical! Here the word “Vishaya” (objects of desire) is synonymous to “enemy”. These stories and Leelas of our Lord destroy these “enemies”. These stories are of the Divine form and quality of our Lord “Achyuta” (He, who has no decline in His power) and hence, these “stories” do not ever get destroyed at all! In other words, the “enemy” in the form of these “objects of enjoyment” (Vishaya) has no capacity to destroy these stories, and they in turn get destroyed by these stories of our Lord! Even in this, as these stories are of various forms and types, they are of higher and greater strength than our “single” Lord himself! In fact, our Lord and His Divine stories/Leelas are always together as one and bound to each other! These stories destroy the “objects of desire” — after telling like this, Rukmani gives the “proof” for this. “Oh Lord! Your stories are sung in the assembly of Lord Brahma, Lord Siva and others. Lord Brahma and Lord Siva attend to the tasks of creation and

destruction of this Universe, respectively. But both of them are under the control and rulership of our Lord. hence they always need and respect the Leelas and stories of our Lord. Hence these celestial deities arrange for the singing of these Leelas of our Lord, in their assembly on a daily and permanent way. From this, it is proved that our Lord is greater than Lord Brahma and Lord Siva also. In fact, these two celestial deities have determined the "result" of hearing our Lord's stories and their "determination" is considered as very important. Hence, the ladies who do not listen to our Lord's stories, opt for such "husbands", who are interested in worldly enjoyments only. "Generally women are not good, and this is as per their birth". Did the Lord reject her due to this view? Did Rukmani think like this? Perhaps she thought (wrongly), that this is the reason for the rejection by the Lord, especially in view of the Lord not rejecting the service of "men", who are not similar at all! She thought wrongly, as to why the Lord had rejected her only! Being a woman?

Those women who are "worldly" will certainly get the "happiness" from their husbands. As this world's and the next world's happiness are similar, perhaps there is no effect of this "curse of sorrow" for these ladies! Rukmani raising this doubt, replies also through the next verse.

त्वक्श्मश्रुरोमनखकेशपिनद्धमन्तर्मासा-

स्थिरक्तकृमिविद्वक्फपित्तवातम्।

जीवच्छवं भजति कान्तमतिर्विमूढा या ते-

पदाब्जमकरन्दमजिघ्रती स्त्री॥४५॥

VERSE 45 Meaning: “Those foolish ladies, who have not enjoyed the fragrance of the nectar of your lotus feet, worship and serve only the corpse as their living husbands, men, which is made up of skin, hair, beard, moustache, nails and others on it's outside, and through flesh, bones, blood, excreta, phlegm, bile and wind, inside their bodies.”

श्रीसुबोधिनी : न हि शवालङ्गने कश्चन भोगोऽस्ति। स्वप्नेऽपि तथा दर्शने मृत्युर्भवति। अग्निप्रवेशे तु शवालङ्गने स्पष्ट एव मृत्युः। यदि तस्मिन् देहे चेतनः कश्चिदिन्द्रियवान् भवेत् तदा स न गर्दभादिभावं प्राप्नुयात्। अतः केवलं शव एव, परं जीवच्छव। प्रसिद्धात् प्राणा अत्र विशिष्टाः। न केवलं शवत्वमात्रमेव दूषणम्, किन्तु अवयवशोऽपि विचारे तत् दुष्टमित्याह। बाह्याभ्यन्तरभेदतः। तस्य शवस्य परितस्त्वक्। ऊर्ध्वं लम्बितभागे श्मश्रूणि। यथाष्टदिशः पूर्वभागः। सर्वत्र लोमानि यथा तृणानि। अन्तेषु नखाः, यथा प्राकारे शृङ्गाणि शूलानि वा। पश्चात्केशाः। एवं सर्वतो बहिः पिण्डम्। अन्तस्तु मांसम्, तस्याप्याधारभूतमस्थि च। तत्रापि मध्ये नाडीषु लोहितम्। नाड्यो बहिरप्यायान्तीति रुधिरं मांसाद्बहिरप्युपलभ्यते। वस्तुतस्त्वन्तः। तत्र च कृमयः क्षुद्रा जीवाः। ततोऽपि मध्ये पुरीषम्। कफपित्तवाताः शास्त्रसिद्धा रोगादिसूचकाः। एवं दृष्टादृष्टदोषा निरूपिताः। नन्वेतादृशं चेत्कुत्सितम्, तदा कथं भजेतेत्याशङ्क्याह कान्तमतिरिति। अयं कान्तः परमसुन्दर इति तस्मिन्नुत्कृष्टबुद्धिः। ननु प्रत्यहं मलादिरूपत्वं दृश्यत इति कथं तस्मिन् कान्तबुद्धिः स्यात्, तत्राह विमूढेति। ननु सर्वासामेव स्त्रीणामियमेव व्यवस्थेति साधारण्यादस्यैव भोगशब्दवाच्यत्वात् सुखजनकत्वस्य दृष्टत्वात्तादृशेनैव सुखं भविष्यतीति व्यर्थं तद्दोषनिरूपणमिति चेत्। तत्राह या ते पदाब्जमकरन्दमिति। यथा श्रोत्रं कथा गृह्णाति, तथा घ्राणमपि भगवन्तामासेव्य भगवच्चरणारविन्दरजो गृह्णाति चेत्, तदा शवं न गृह्णाति। यो हि कमलगन्धमाजिघ्रति, स शवगन्धात् विचिकित्सते। विशेषानभिज्ञस्तु काकादिः न विचिकित्सत इति नायं सर्वात्मना भोगरूपः। स्त्रीपदं पतिव्रताव्युदासार्थम्। सा हि धर्मार्थमेव भगवद्बुद्ध्या तं भजत इति। नापि तस्या विषयापेक्षा॥४५॥

एवमितरभजने स्त्रियं पुरुषं च निन्दित्वा, स्वस्य विषयाधिकार एवेति सर्वथा विषयाभावे केवलमोक्षाधिकारात् स्वस्यापि प्रवृत्तिर्व्यर्थेत्याशङ्क्याह अस्त्वम्बुजाक्ष मम ते चरणानुराग इति।

SRI SUBODHINI: By embracing a "corpse" no one gets any joy or pleasure. When a person dreams of hugging a dead body, then it is said, that the dreamer is bound to face death! By entering into fire and embracing a corpse signifies sure death. Here, these men who are referred to as "husbands" are as good as "dead" - the "living dead"! In their bodies, there is the presence of "vital air" (Prāna). But they act as though they are dead! The inner and outer parts of these people are also full of "blemish". In this "living dead body", on all the four sides, there is the packing of skin. In the upper longer portion, there is beard, moustache etc. Like grass on the ground, there is hair on the entire body. Like in a palace, there is the trident on the top, in the same way, this body has nails on all fingers. Then there is hair and in this way, the outside of this "living dead" body is fashioned. In the inside, there is flesh and the bones are covered by this flesh. There are nerves and blood vessels carrying blood. As these vessels are seen outside too, one can see the blood and flesh outside also. There are many germs and petty lives inside everyone, and there is excreta in their midst! Phlegm, wind and bile indicate, as per the Ayurveda health scriptures, the diseases in the body. In this despicable body, how can anyone get joy or pleasure, and how come these ladies serve these bodies? Rukmani gives the reply by telling that the women say that, "this is my most beautiful husband" - with this happy mind, she serves her husband! Everyday, she sees the dirt and excreta emanating from

her husband's body, and even then, why is she able to have this joyous attitude? Rukmini calls them as "very foolish" (Vimoodda). If it is told, that every woman is like this only, and in the usual worldly way, this is the attachment and love, which are termed as "joy" or "pleasure" of this world! What is the use of condemning all these, when they are determined and convinced, that these bodies only give them pleasure and happiness! It is a waste indeed. On this Rukmini says that like the "ear" is able to appreciate the "Rasa" (bliss) of the stories about our Lord, the "nose" also can serve our Lord, and appreciate the fragrance of the dust of the lotus feet of our Lord. When these ladies are able to enjoy these from our Lord, then, they will no longer be able to serve these "living corpses" of their husband. Those persons, who are used to smell the fragrance of the lotus flower will think, even from a distance, the difficulty in smelling the dead body! It is impossible for them to do the latter. The crows, who are unable to appreciate the best of fragrances, do not doubt in appreciating the odour of the corpse and they do accept this odour. Hence we have to conclude, that this "body" is not an instrument for pleasure and enjoyment, in every way!

Here, the reference to the "woman" is not made in respect of noble and chaste women (Pativrata), as these chaste women, serve their husbands, with the attitude of "the husbands being the Lord himself" and in fulfillment of their "Dharma" (duty). These chaste ladies do not serve their husbands for the sake of only enjoyment or pleasure.

In this way, both men and women who worship another (i.e. not our Lord) are condemned. Rukmini now speaks that, after all, she is entitled to a "worldly and

material status" only! But due to the absence of these "objects and materials" (for enjoyment), and also due to her not being entitled for "liberation", she says that her own "nature" (status) also is a waste. Doubting like this, she answers this doubt, giving its solution, through the next verse.

अस्त्वम्बुजाक्ष मम ते चरणानुराग

आत्मन्नतस्य मयि चानतिरिक्तदृष्टेः।

यर्हस्य वृद्धय उपात्तरजोऽतिमात्रो

मामीक्षसे तदु ह नः परमानुकम्पा॥४६॥

VERSE 46 Meaning: "Oh Lord! You had told me that You are disinterested (Udaasina) and You do not expect anything from anyone or You do not need anyone! This saying also is truthful only! Even if you do not think that I am good or acceptable to You, even then, I, Oh Lord! Would always desire that my love should be always centred only on your lotus feet! The reason being, that this love of mine only is very profitable and beneficial to me! When You, Oh Lord! For the purpose of prosperity and growth of this Universe, through your quality of Rajoguna and with love see me, who is symbolic of your power of illusion, viz. Māya, then only I become fulfilled! This is indeed your highest grace and act of compassion on me."

श्रीसुबोधिनी : अम्बुजाक्षेति दृष्ट्यैव परमसुखदातृत्वं निरूपितम्। ते चरणानुरागो ममास्तु। उभयोरनुरागे उभयोः सुखं भवति, स्पर्शादिना, नत्वननुरागे। तत्र भगवतश्चेन्मयि नानुरागः, तदा पूर्णानन्दत्वात् मत्स्पर्शादिकृतसुखाभावेऽपि न काचित् क्षतिः। मम तु पूर्णानन्दत्वाभावात् अन्यत्र स्पर्शं धाष्टर्यं भवतीति चरणस्पर्शं विरोधाभावात् तत्रानुरागोऽस्तु। प्रार्थनायां लोढ। मम त इति अव्यवहितसम्बन्धः प्रार्थनाधिकारे हेतुः। भगवतो नापेक्षित इति द्वितीयस्य

स्नेहः कदाचित् प्रतिबन्धकत्वेन अनपेक्षितः स्यात्। ततो भगवदिच्छाभावे रागो न भवेदिति प्रार्थना। भगवतोऽनपेक्षत्वे हेतुः आत्मन्नतस्येति। तर्ह्यात्मारामो विषयेष्विव त्वय्यपि भगवान् सम्बन्धं न करिष्यतीत्याशङ्क्याह मयि चेति। यथा भगवानात्मनि रमते, एवं प्रपञ्चेऽपि रमते। तत्र प्रपञ्चस्य मूल स्वरूपमहमिति सृष्टिप्रलययोः सिद्धत्वान्मत्सङ्गं न बाधिष्यत इत्यर्थः। नन्वेवं सति संसारिणामात्मारामाणां च को विशेष इति चेत्। तत्राह अनतिरिक्तदृष्टेरिति। सर्वात्मनो भगवतः आत्मनि वा मयि वा न अतिरिक्ता दृष्टिर्यस्या। सर्वस्यैवात्मत्वादेकैव दृष्टिः सर्वत्र। तर्हि तव कथं स्त्रीरूपः पुरुषार्थः सिध्येत्, अन्यथा स्त्रीत्वं व्यर्थं स्यादिति चेत्। तत्राह अनतिरिक्तदृष्टेरिति। सर्वात्मनो भगवतः आत्मनि वा मयि वा न अतिरिक्ता दृष्टिर्यस्या। सर्वस्यैवात्मत्वादेकैव दृष्टिः सर्वत्र। तर्हि तव कथं स्त्रीरूपः पुरुषार्थः सिध्येत्, अन्यथा स्त्रीत्वं व्यर्थं स्यादिति चेत्। तत्राह यर्ह्यस्य वृद्धय इति। यर्हि भगवान् अस्य जगतो वृद्धये आता रजसः अतिमात्रा अधिकमात्रारूपः कामः येन। तर्हि मामीक्षिष्यते। 'वर्तमानसामीप्ये वर्तमानवद्वे'ति। तर्हि तदैव नोऽस्मभ्यं सर्वशक्तिभ्यः परमानुकम्पा। अस्मासु महती कृपेत्यर्थः। 'मम योनिर्महद्ब्रह्म तस्मिन् गर्भं दधाम्यहम्। सम्भवः सर्वभूतानां ततो भवति भारते'ति वाक्यात्। ईक्षणेनैव चिच्छक्त्याधानमुक्तम्। सम्बन्धस्तु भगवता सह नित्य इतीक्षणमेव विशेषः॥४६॥

एवमुदासीनत्वेऽपि स्वस्य सर्वपुरुषार्थसिद्धिमुक्त्वा, सुखप्रस्तावनायां भगवानकस्मादेवं यदुक्तवान्, तत्र को हेतुरित्याशङ्क्य, परीक्षार्थं तेषामुपयोग इति भावं वर्णयति द्वाभ्याम्।

SRI SUBODHINI: By calling our Lord as "Lord with lotus like eyes", Rukmini says that, "Oh Lord! Through your mere vision only You confer immense happiness and bliss on everyone. May I have intense and everlasting love to your lotus feet, and let me have unalloyed love for You!" When both of them have love for each other, then only there is always bliss and joy, through touch etc. Without love there is no happiness. If the Lord were not to have love for me, but because our

Lord's own nature is "total bliss" (Poornaananda), there is no decline or default due to His not getting any bliss by His physical contact of touch etc. with me. For me, due to the absence of total bliss in me, anyone else touching me is really hateful! Hence I consider that there is nothing wrong in touching His holy feet. Let me have love for His lotus feet!" Rukmini has made this plea as a prayer! In other words, Rukmini is praying to the Lord, "Let my love be always for your lotus feet". The reason for this prayer is that, "I am having an eternal relationship with You". Of course, our Lord has no desires. Our Lord may also not have love as there is no desire in Him. Due to this only, Rukmini is praying for her love to our Lord.

Why does the Lord deny himself any desire or want? Why does He not desire? Rukmini gives the reason for this. OUR LORD IS ALWAYS HAPPY AND BLISSFUL WITH HIS OWN AATMA ONLY. Due to this reason, as He is "Aatmaraama" (enjoying in himself only) He does not get related to objects and enjoyments. A doubt may arise now that, due to this same reason, the Lord will not get related to Rukmini also! This doubt is removed by Rukmini by telling that LIKE THE LORD IS BLISSFUL IN HIS OWN SELF, HE IS BLISSFUL THROUGH HIS PLAY (LEELA) IN THIS UNIVERSE ALSO. Rukmini now says that, she is the root Divine self of this Universe (being Maya). "Hence my association will not affect our Lord in any way". Rukmini now raises another doubt. If this is so, what is the "special" thing i.e. the difference between a "worldly person" (Samsara) and a noble saint who is blissful in His own self only? (Aatmaraama)? Rukmini replies to this by saying, that OUR LORD, WHO IS THE AATMA OF EVERYONE HAS NO PREJUDICED VISION FOR ANY ONE AATMA, AS

HE IS THE AATMA OF EVERYONE. HE HAS ONLY ONE VISION AT ALL PLACES AND FOR EVERYONE. Rukmini now asks a question. How can she, as a woman, attain her goals? She answers the question herself by saying, that when the Lord decides to create this Universe, through His quality of "Rajas" (dynamism), then he desires to create this Universe. He sees Me, with His vision and through this, the power of His compassion flows into all of us. He has said in the Gita, "My womb is Brahman! This is the Mahat, the principle cause! I am the one who casts the seed therein, Oh! Scion of the Bharata clan, from here everyone else is born", and as per this "the Lord does great compassion on Me who is "Prakruti" (nature) and "Māya" (Lord's power of illusion)". It is said here, that the Lord gives the basis of His power of consciousness through His mere "sight" only! Of course, "I am related to our Lord on a permanent basis, and hence His "vision" only is the "special" factor".

In this way, although our Lord is "disinterested" (Udaasina), Rukmini after speaking about her attainment of all of her goals, asks as to why the Lord had, unexpectedly, made His statement, in this way, as regards her joy and happiness? What is its reason? She answers this doubt, through the next two verses, by telling, that the Lord had told like this only with a view to test her!

नैवालीकमहं मन्ये वचस्ते मधुसूदन।

अम्बाया इव हि प्रायः कन्यायाः स्याद्व्रतिः क्वचित्॥४७॥

व्यूढायाश्चापि पुंश्चल्या मनोऽभ्येति नवं नवम्।

बुधोऽसतीं न बिभृयात्तां बिभ्रदुभयच्युतः॥४८॥

VERSE 47 and 48 Meaning: "Oh! Madhusudana! I am not telling, that there is untruth in what You have said! Why? Like the love of Amba, the princess of Kasi who got love to another person, even when she was a maiden, in the same way, it is not impossible, that, at some future time, during her youthful time, she gets to love someone else! (47)

"Sometimes, even after marriage, when a prominent lady becomes an unchaste one, then her mind dwells on new and newer husbands. Due to this, a wise person should not support such an unchaste lady in one's home. If he does so, then he gets to loose the benefits of both the worlds" (here and hereafter). (48)

श्रीसुबोधिनी : नैवालीकमहं मन्ये इति। यथाश्रुतार्थत्वेऽपि ते वचः अहमलीकं न मन्ये। असम्भावितवचनमलीकम्। मधुसूदनत्वात् परमसमर्थस्य सर्वापेक्षारहितस्य क्लिष्टकरणे प्रयोजनाभावात् परीक्ष्यैव सम्बन्धः कर्तव्य इति सूचितम्। सम्भावनायां स्त्रीत्वमेव हेतुः। यतः महति कुले जातायाः काशिराजसुताया अम्बायाः कन्याया इव क्वचित् साल्वे रतिर्दृश्यते। अम्बा अम्बिका अम्बालिकेति तिस्रः काशिराजकन्याः भीष्मेण विचित्रवीर्यार्थं स्वयंवरे आहताः। ततो ज्येष्ठा भीष्मं प्रति स्वाभिप्रायमुक्तवती 'साल्वे मन्मन' इति। ततो भीष्मेण प्रेषिता, साल्वेनान्याहतेत्यगृहीता, पुनर्भीष्मं प्राप्ता परशुरामवाक्यादपि भीष्मेणासङ्गृहीता, तपसा देहं त्यक्त्वा शिखण्डी भूत्वा, भीष्मवधार्थमुत्पन्नेति भारतकथा। व्यूढाया अपि पुंश्चल्याः। जन्मसंस्काराद्ग्रहैर्वा बहुपुरुषसम्बन्धिनी भवति। ततस्तस्या मनः नवं नवं पुरुषमध्येति। तदवश्यं परीक्षणेन ज्ञातव्यम्। तत्र प्रयोजनमाह बुधः असतीं न बिभृयादिति। तां बिभ्रदुभयच्युत इति बाधकम्॥४७-४८॥

एवं साभिप्रायं प्रकारद्वयेन भगवद्वाक्यानि व्याख्यातानि। तत्र व्याख्याने सान्त्वनार्थं प्रकाशितं स्वाभिप्रायं तया वर्णितं श्रुत्वा, अनन्यत्वं परिज्ञाय, दीनत्वस्य हीनभावत्वस्य च प्रकाशितत्वात् गर्वाभावमपि ज्ञात्वा, सन्तुष्टो भगवान् तस्या वाक्यमभिनन्दति साध्येतदिति।

SRI SUBODHINI: "I am not treating your words as untruthful. Whatever is not possible to occur or happen, the same is called as "untruthful". You are Madhusudana! Hence, You have no desire or wants and is also omnipo-
tent (all capable). Hence You have nothing to gain in
doing this difficult action, with stress and strain!" Hence the Lord has given this indication, through His words, that only after "testing", He will develop or establish relation-ship! "Hence Oh Lord! Your words are not untruthful!" Rukmini understood in this way, due to her being a "female". She now gives instances from the recent history of royal households. The daughter of the king of Kasi, from a great lineage, by the name of Amba, got love for Saalva. This is well known. Amba, Ambika and Ambalika were the daughters of the king of Kasi. Bheeshma had brought them to marry the Kuru prince Vichitraveerya. Later Amba, the eldest one told Bheeshma, that her mind is with Saalva. Due to this, Bheeshma sent Amba to Saalva, but as Saalva had already got married to someone else, he did not agree to marry Amba. Amba came back to Bheeshma. Bheeshma did not accept her even after the plea made by Parashuraama! Due to this, Amba gave up her body through penance, and was born as "Sikhandi", with her sole motive to kill Bheeshma! This story is in Mahabharata. The married also sometimes become "unchaste". This happens due to, either the "impressions" (Samskaras) of the previous birth, or due to the influence of the planets. This makes this unchaste lady get related to many men. This is a vicious circle leading to her desire for more "newer men". Hence, it is essential to understand the true nature of women, through testing and examination. A wise man should not protect such an "unchaste" woman i.e. not have her in one's

home. If he continues to protect such women, he gets to lose both the “worlds” (here and hereafter), as this “lady of easy virtue” poses an obstruction to his spiritual and worldly prosperity.

In this way, Rukmini brought out the “two” meanings of our Lord’s “words”, and proved that the Lord never wanted to leave or give up on her. She also realized, that the way the Lord “tested” her, was, indeed, very appropriate. After listening to Rukmini, our Lord also understood, that she had unalloyed single-pointed devotion and love for Him. There is no “pride” in her anymore, especially when she had shown her helplessness and “nothingness” (DEENATWA AND HEENABHAVA). Our Lord became immensely happy with her and, through the next verse, acknowledges and congratulates her!

श्रीभगवानुवाच—

साध्येतदभिज्ञाय त्वं राजपुत्रि प्रलम्बिता।

मयोदितं यदन्वात्थ सर्वं तत्सत्यमेव हि॥४९॥

VERSE 49 Meaning: “Our Lord told, “Oh! Princess of great nobility! Whatever you have told Me, up to now, after realizing the inner and true purport of my remarks of “humour, fun and laughter” — all of these are truthful indeed!”

श्रीसुबोधिनी : एतद्व्याहतमुक्तं साध्वेव। हे साध्वीति वा। पूर्वमेव त्वमेवं वक्ष्यसीत्यभिज्ञाय प्रलम्बिता वक्रोक्त्या वञ्चिता। एवं वचने सामर्थ्यं राजपुत्रीति। साध्वीत्येतदमर्मेति ज्ञापितम्। व्याख्यानं यथा व्याख्यातमेवेत्याह मयोदितं यदन्वात्थेति। उदितस्यानुवचनं व्याख्यानम्। अतः मयोदितं यदन्वात्थ व्याख्यातवती, तत्सर्वं सत्यमेव। हि युक्तश्चायमर्थः। अन्यथा वाक्यानामसम्बद्धार्थता स्यात्॥४९॥

प्रसन्नः सन् प्रार्थितचरणारविन्दरतिदानप्रस्तावे बह्वेव प्रयच्छति यान्यान् कामयसे कामानिति।

SRI SUBODHINI: “Whatever you have explained up to now is truthful and right indeed! Oh! Noble one! You are a chaste lady devoted to Me! Hence, it is but natural that you will understand correctly and explain also appropriately. On knowing your mind only, I had indulged in this humorous prank through this dubious way! As you are the princess, you have got the inherent ability and capacity to give such a beautiful explanation. An ordinary noble lady would not be able to realize the meaning of my “words” in such an exemplary way! Hence, you have done a literal explanation of the inner true purport of each and every word of mine in the most “correct” manner! This is the correct way of understanding (our Lord’s words). Any other “meaning” will be unrelated!

On our Lord, becoming very happy, Rukmini had prayed to the Lord for unalloyed love and devotion to His lotus feet. In the context of blessing Rukmini with this grace, through the next verse, our Lord is expressing His desire to confer on her, much greater benefits.

यान्यान्कामयसे कामान्मय्यकामाय मानिनि।

सन्ति ह्येकान्तभक्तायास्तव कल्याणि नित्यदा॥५०॥

VERSE 50 Meaning: “Oh! Proud Rukmini! Whatever you will ask from Me, without any desire or attachment behind it, will be all your’s only, as you have one-pointed Bhakthi to me! The devotee with this one-pointed love and Bhakthi for Me, Oh! Auspicious one! Will always get blessed with these, on a permanent basis!”

श्रीसुबोधिनी : मत्सम्बन्धिनः सर्व एव सकामा निष्कामाश्च व्यवहाराः निष्कामा एव। सिद्धवदनुवादेनार्यं वरो दत्तः। यान् कामान् कामयसे, तानकामाय कामयस इति। यतो मयीत्यावृत्त्या योजना। वीप्सानानाविधत्वाया। तस्मात्तव कामा निष्कामा भवन्त्वित्युक्तं भवति। मानिनीति सम्बोधनं मानापनोदनार्थमेवमुच्यत इति सूचयति निष्कामा मानवती न भवतीति। एवं कामानां निष्कामत्वमुक्त्वा, सर्वानेव कामान् प्रयच्छति सन्ति हीति। अर्थात् कामाः। तत्र दानव्यतिरेकेणैव विद्यमानत्वे हेतुः एकान्तभक्ताया इति हि युक्तश्चायमर्थः। या ह्यनन्यभक्ता, सा सर्वं प्राप्नोतीति। एकान्ते वा भजते, साप्यपेक्षितं कामसुखं प्राप्नोतीति। तवेति तत्रानुभवो निरूपितः। कल्याणीति स्वरूपयोग्यता विवाहितत्वाद्भाग्यं चोक्तम्। नित्यदेति सर्वदा। छान्दसः॥५०॥

तदा पतनक्रियया यज्जातं तदप्याह उपलब्धं पतिप्रेमेति।

SRI SUBODHINI: “The devotee who gets related to Me, all his activities, whether they are done with desire or without desire, end up being “desireless” only!” The Lord has given this as a “boon” to Rukmini and for the entire Universe.” “The various desires, which you are keen to get fulfilled from the through Me only, although I have no desire of any kind, yet you desire to get them fulfilled from Me only. Due to this reason, your this “special” desire, has taken many dimensions (ways and types) and yet this will get fulfilled totally. But all these desires will become, by themselves, “desire free” (Nishkaama)”.

Our Lord has addressed Rukmini as the “proud one” (Maanini) with a view to make her more humble especially to remove her “feeling of self importance”. A person who has “self importance and pride” can never attain the state of “desirelessness”. “In this way, (by being related to Me — as you desire fulfillment of all your desires through Me only) your desires will become “Nishkaama” — desire free.

After making Rukmini understand in this way, our Lord blesses her by telling, “You will attain the fulfillment of all your desires”. Not only the Lord blessed her with the fulfillment of her “desires” – but He gives the reason for the “desire fulfillment”, on a “permanent basis”, that “you are a one-pointed devotee of Mine, with unalloyed Bhakthi. Those who are My one-pointed devotees, they attain everything. In other words, those who worship and serve Me as their “only goal” in a one-pointed way, they also attain the bliss and joy they desire for, from Me.” The word “Tava” (yours) has been used, to indicate, that “I have this experience, and I am aware of your Bhakthi”.

The Lord has addressed Rukmini as “the auspicious one” (Kalyaani) to indicate “your nature and Divine form are highly deserving, and due to your marrying Me, your “fortune” is also of the “highest nature”. This “deserving” nature and “fortune” are not there, for some time only – but they will be there on a permanent basis (Nithyadaa). This “word” is Vedic – meaning that her “fortune and luck” will be there, at all times on a permanent basis.

Then, whatever happened due to her falling “unconscious” is being explained through the next verse.

उपलब्धं पतिप्रेम पातिव्रत्यं च तेऽनघे।

यद्वाक्यैश्चाल्यमानाया न धीर्मय्यपकर्षिता॥५१॥

VERSE 51 Meaning: “Oh! Sinless Rukmini, I had spoken such words, through which, usually, the hearer’s intellect will get either disturbed or destroyed; but your intellect, did not waver at all, and did not go away from Me! Due to this, you have attained both the love of Myself (your husband) and also established your chastity.”

श्रीसुबोधिनी : परित्यागसम्भावनायामेव शरीरत्यागस्य कृतत्वात् पतिप्रेम उपलब्धम्। पतिव्रत्यं चोपलब्धम्, व्रतभङ्गे मरणमेवाङ्गीकृतमिति। चकारान्मयि स्थिरापि बुद्धिः, मत्स्पर्शनैव जीवनस्य प्राप्तत्वात्। चकारात् हेत्वन्तरमप्याह यद्वाक्यैरिति। यस्मात् कारणात् वाक्यैश्चाल्यमानाया अपि तव धीः मयि नापकर्षिता, अपकर्षं न प्राप्तवती। सर्वथाभावस्तु दूरापास्तः॥५१॥

तया यद्विरक्ततया भक्तिमार्गानुसारेण भक्तिमेवोदरीकृत्य, कादाचित्कः कामः समर्थितः, तदेव युक्तम्, न तु लौकिकवन्मद्भजनमिति स्वयं सम्मतिं वक्तुं विपरीते बाधकमाह ये मां भजन्तीति।

SRI SUBODHINI: “On hearing My words, thinking that I am going to leave you, you decided to give up your body, and this step enabled you to attain My love, and also reemphasized your chastity. You decided to die only “on the breaking of the vow of marriage”. The word “Cha” (and) is used by the Lord to indicate, that “the intellect which was established by you in Me, got revived again, through “My touch”. There is also another reason for using this “Cha” (and). Our Lord said “You did not allow your disturbed intellect to get away from Me i.e. you did not leave Me or give up My companionship. Of course this action of your’s meant, that you were always with and in Me.”

Rukmini, due to her spirit of detachment, might have accepted the path of devotion to our Lord, and might have also accepted her desires. Our Lord says that, this only is right, and this is the “worldly” type of worship, which is being usually done. Due to this, our Lord is now expressing His approval of what she spoke, and also shows, as to how the “opposite” way is full of problems and obstructions.

ये मां भजन्ति दाम्पत्ये तपसा व्रतचर्यया।

कामात्मनोऽपवर्गेशं मोहिता मम मायया॥५२॥

VERSE 52 Meaning: “If a person of “desire” (Kaami) worships through penance and vows, Me, who is the Lord of liberation, for the sake of attaining only conjugal bliss and prosperity, then this person is deemed to be infatuated, through My own Māyik power (illusion).”

श्रीसुबोधिनी : दाम्पत्ये दम्पत्योरिव भावार्थे। भक्तिमार्गे एवं नास्तीति, अन्यत्र भगवद्भजनं न लोकसिद्धिमिति, स्वयं कर्ममार्गे तत् वक्तुं साधनमाह तपसा व्रतचर्ययेति। तपः पुरुषस्य, व्रतचर्या स्त्रियः। कथं भगवन्तमपि तथा भजन्ति। न हि शैत्यार्थं कश्चिद्वह्निं सेवत इति, तत्राह कामात्मान इति। कामात्मानः काममेव पुरुषार्थं मन्यन्ते। भगवानपवर्गेशः मोक्षदाता। एवं विरुद्धयो सेव्यसेवकयोरपि सतोः यद्भजनं सिध्यति, तन्मायामोहनेनैवेत्याह मोहिता मम माययेति॥५२॥

साधारणसेवकानां स्थितिमुक्त्वा, ये पुनर्विशेषेण भगवन्तं प्राप्ताः तेऽपि चेत् सकामा भवेयुः, तदा कालेन तेषां बुद्धिर्नाश्यत इति निन्दति मां प्राप्य मानिनीति।

SRI SUBODHINI: In this world, there is conjugal happiness, and in this path of devotion (Bhakthi) there is no happiness of this nature. In other places, the worship of our Lord also cannot be done. Our Lord is expounding the various spiritual practices pertaining to the path of action (Karma Maarga Saadhana). Penance is usually done by the “males”, and observance of “vows” is done by the “females”. Persons worship and serve our Lord through these penances and vows — like during cold winter season, the person doing “penance” does not seek the warmth of “fire”. On this, our Lord is making a statement to the effect, that those persons who regard their “desire fulfillment” only as the main goal of their life, even though our Lord is the giver of liberation itself, that the “servant and the master” appear

to be completely different from each other! Even then, where this service or worship is seen as having attained its results — all this is caused by the infatuation caused by the Māyik power of our Lord!

After explaining the status of ordinary servants, once again the Lord is telling that, “those who have attained Me in a “special” way, if they were to become, again, full of desire (Sakaama), then you should realize, that the factor of Kaala (time) has destroyed their intellect”. Thus, the Lord is condemning these persons, through the next verse.

मां प्राप्य मानिन्यपवर्गसम्पदं वाञ्छन्ति-

ये सम्पद एव तत्पतिम्।

ते मन्दभाग्या निरयेऽपि ये नृणां-

मात्रात्मकत्वान्निरयः सुसङ्गमः॥५३॥

VERSE 53 Meaning: “Oh! Proud Rukmini! In whom liberation and all types of prosperity are stationed (secured) (i.e. Myself), even after attaining Me, if these persons, begin to beg and pray for “worldly” wealth and prosperity, we have to regard these persons as “unlucky” only, as the pleasure of objects and senses is available in the hell also! Because of his attachment to sensual pleasures and objects, he will attain very easily, his sojourn in hell only.”

श्रीसुबोधिनी : अपवर्गस्य सम्पद्यस्मात्। मानिनीति सम्बोधनं मानस्य विद्यमानत्वान्न त्वं प्रार्थयिष्यसीति सूचितम्। ये केवलमैहिकसम्पद एव प्रार्थयन्ति, ते मन्दभाग्याः। यथा मन्दभाग्यो निधिमपि प्राप्य, पाषाण इति पदा प्रक्षिपति, एतन्मन्दभाग्यस्य लक्षणम्। ननु विषया अपि दुर्लभाः स्त्रीधनादयः, तत्कथं मन्दभाग्यत्वमिति चेत्। तत्राह। ये विषया निरयेऽपि नृणां भवन्ति। तत्र हेतुः मात्रात्मकत्वादिति। न हि क्वचिद्विषयाभावोऽस्ति। श्वादियोनावपि

विषयोपभोगस्य दृष्टत्वात्। दुःखं तु विषयसम्बन्धे नियतम्। तारतम्यं त्वप्रयोजकम्। तर्हि तादृशो निरयोऽपि सम्पत्तियुक्तः समीचीन इति चेत्, तत्राह निरयः सुसङ्गम इति। सुष्ठु सङ्गमो यस्येति। न तदर्थं तपः कर्तव्यं मद्भजनं वा। अतः अक्लेशसिद्धे क्लेशकरणात् दुर्भाग्यत्वम्। पूर्णादल्पप्रार्थनायां मन्दभाग्यत्वं वा स्यादिति तथा न भावनीयमित्युपदेशः॥५३॥

तथा यदुक्तं मामीक्षसे, तर्हि नः परमानुकम्पेति तदभिनन्दति दिष्टयेति।

SRI SUBODHINI: “I am the giver of the wealth of Moksha or liberation. You are not asking or praying to Me for this also! Why? Because you feel rather proud and haughty. The Lord has used the word “prideful” (Maanini) in addressing Rukmini.

Now, those persons, who pray only for worldly benefits are indeed very unlucky. Like an unlucky person may attain a precious gem, but due to his bad luck will treat it like an ordinary stone and destroy it! This action is a sure sign of “ill luck”! In the same way, our Lord is the “giver of liberation” and everyone does not pray to Him, for liberation, and thus throwing away “liberation”, they pray to our Lord for “worldly” wealth. This is also a sign of their “unlucky” nature!

It is said that, material comforts, woman (wife), wealth, sons (children) etc. are also rare. If this is so, how can we regard those persons, who pray for these as “unlucky”? Answering this, it is said, that these objects of pleasure are available in hell and other regions also. Even in the dogs and other species, all these pleasures are available, and we see all of them having their own centers of pleasure. It is mandatory that, there is bound to be sorrow, when one gets attached to an object of pleasure. Sometimes, certain types of sorrow is more and some less! But this is not important. If someone were to

say, that they would still prefer to be in such a hell also, where these types of sensual enjoyment is available in plenty, it is explained, that a person attains hell even otherwise in a very "easy" way (due to one's sins). In fact, due to this reason, people will aver, that there is no necessity for worshipping our Lord or doing any penance. Hence, when an object is available without any effort, putting effort for achieving this object itself shows the sign of "ill luck". Our Lord is "Poorna" (full), and is capable of giving every "special" benefit. Hence it is only one's "ill luck", that our Lord is prayed for petty benefits of an impermanent nature! Hence this type of prayer should not be done. This is the advice from our Lord!

Rukmini has told our Lord that, "Oh Lord! When You see me, I consider this as a "special" blessing. Hence our Lord is acknowledging this and blessing her, through the following verse.

दिष्ट्या गृहेश्वर्यसकृन्मयि त्वया कृतानुवृत्तिर्भवमोचनी खलैः।
सुदुष्करासौ सुतरां दुराशिषो ह्यसुभराया निकृतिंजुषः स्त्रियाः॥५४॥

VERSE 54 Meaning: "Oh! Goddess of My home! You have consecrated unto Me, again and again, your thoughts from a desireless mind, and this consecration liberates everyone from this Samsara (i.e. the cycle of births and deaths). What you have done is very good indeed! This action of your's makes Me, very happy! But the thoughts of sinful persons are very difficult to be consecrated into Me, as their attitude is filled with sinful "blemish". The worldly "women" of these sinful persons also nurture, through their vital air, only material objects and desires, and their thoughts are always aimed at the growth of these material pleasures."

श्रीसुबोधिनी : असकृन्मयि त्वया या अनुवृत्तिः कृता, सा दिष्ट्या कृता। यतः सा भवमोचनी। गृहेश्वरीति सम्बोधनं लोकप्रसिद्धसंसारसुखं तव सिद्धमेवेति सूचयति। अनुवृत्तिर्नामोदासीनेऽपि भगवति तदनुसरणम्। तत्प्रथमं पत्रप्रेषणेनात्मसमर्पणरूपा। ततो रुक्मिवधे प्रार्थनया वाक्समर्पणरूपा। तत इदानीं मूर्च्छया मनःसमर्पणरूपा। स्वाभिप्रायप्रतिपादकैर्वाक्यैश्च सर्वसमर्पणरूपा। ईश्वरान्निवृत्तया स्थितौ संसारः 'ईशादपे तस्ये'त्युत्तरत्र वक्ष्यते। अत इयं भवमोचनी भवति। ननु किमाश्चर्यम् भार्या करोत्येवेति चेत्। तत्राह **खलैः सुदुष्करेति**। दुष्टैरुक्मिप्रभृतिभिः कृत्वा सुतरां दुष्करा। **खला** दुष्टस्वभावाः मात्सर्येण परकार्यनाशकाः। किञ्च। अन्तरपि तव बाधकं न जातमित्याह **दुराशिष इति**। दुष्टा प्राकृती आशीर्यस्य तस्याः मदनुवृत्तिः सुतरामेव दुर्लभा। तत्राप्यसावेतादृशी। तत्रापि **असुंभरायाः** प्राणपोषिकायाः। तत्रापि **निकृतिंजुषः** नरकसेविकायाः। **स्त्रियश्च**। अन्तःकरणप्राणेन्द्रियशरीरदोषाणां प्रत्येकसद्भावेऽपि दुर्लभा, समुदाये किं वक्तव्यमित्यर्थः। इमामेवोपपत्तिं हिशब्द आह॥५४॥

एतादृश्योऽन्या अपि बह्व्यः सन्तीति स्त्रीणामपि मध्ये तामुत्कृष्टत्वेन स्तौति न त्वादृशीमिति।

SRI SUBODHINI: "You have surrendered yourself to Me, again and again and through this, you have exhibited your one pointed love and devotion to Me. This action of your's is very pleasing to Me, as such a "mind" liberates the person, from the cycle of births and deaths (Samsara). "Oh! Goddess of My home!" through this "addressal", our Lord has indicated that "you have already attained the pleasure and happiness of this world, which is well known." Our Shri Mahaprabhuji has explained, that our Lord has emphasized through this, that, "I am disinterested (Udaaseena). Even then, again and again, in every way, you have made Me, belonging to you, and vice versa, by surrendering yourself to Me." Reemphasizing this further, our Lord said to Rukmini, "Like, by writing a letter, you had surrendered your body

to Me, later you consecrated your "words" to Me; on the eve of my attempt to kill Rukmi, through your prayers; now, you have surrendered your "mind" also to Me, through your "unconsciousness" (Moorcha). Through the words spoken by you, expressing your opinion, you have surrendered your "everything" to Me."

When a soul or Jiva separates itself from our Lord, then this "Samsaara" (of births and deaths) arises (and this will be dealt with through another verse). "Your thoughts are auspicious and have become capable of delivering you from Samsaara (cycle of births and deaths)". If it is told, that what is so wonderful or astonishing in this? Usually, all chaste and devout wives consecrate themselves in this way only. Answering this, it is said, that those persons, who have a bad character, and who spoil others' activities, through hatred and envy i.e. persons like Rukmi and others of his type, who are considered as "sinful" — these bad persons are not capable of doing such an action of surrender to our Lord. "Your inner mind, Rukmini, also did not come in the way of your surrendering to Me." But those persons, whose nature is bad, for them, to remember Me often in their inner mind is extremely difficult. In this way, very rarely this can occur in them, as they are mostly interested in nurturing their "Prāna" (vital air — health) only. In this way, these persons are the dutiful servants of "hell". They have "blemish" in their inner minds, vital air, senses and in their "bodies". Thoughts which are in you Rukmini, are very difficult, indeed, for these women, nay, it is impossible at all! Especially when they are filled with all types of blemish, what can be said about them?" The word "Hi" (yes indeed), has been used for "certainty" and "emphasis".

Such type of women are many. But Rukmini is the best among all women. Hence, through the next verse, the Lord is praising Rukmini.

न त्वादृशीं प्रणयिनीं गृहिणीं-

गृहेषु पश्यामि मानिनि यया स्वविवाहकाले।

प्राप्तान्नृपानविगणय्य रहो अहो प्र-

स्थापितो द्विज उपश्रुतसत्कथस्य॥५५॥

VERSE 55 Meaning: “Oh! Honorable Rukmini! Although there are many wives for Me, at the various houses, there is no one “loving” like you! This is proved by your conduct, that during your marriage, you ignored all the other kings, treating them as petty and you called out to Me secretly, through the Brahmin, just by listening to My fame and glory, with a view to attain Me.”

श्रीसुबोधिनी : प्रणयिनी गृहिणी दुर्लभा। लौकिकधर्माभिनिविष्टा गृहिणी। तथाभूतापि परमप्रेमयुक्ता आत्मनोऽप्यधिकस्नेहवती दुर्लभा भवति। गृहेषु गृहस्थाश्रमेषु मम बहुरूपेषु। न पश्यामीति तादृश्या अभावे प्रमाणम्। मानिनीति मानसद्भावेन अन्यासक्तिनिवृत्तिः अपकीर्तिलेशस्याप्यसहनं च सूच्यते। कथमित्याकाङ्क्षायामुपपादयति। यया स्वविवाहकाले प्राप्तान् सर्वप्रकारेण शिशुपालादीनविगणय्य, रहः एकान्ते द्विज प्रस्थापितः। नापि मया सह परिचयः। किन्तु उपश्रुता सद्भिः कृता कथा यस्य, सत्कथा वा। अहो आश्चर्ये। नह्येतादृशं क्वचिदपि लोके जातमिति। स्वयंवरे तु वरणं युक्तम्, नत्वेतादृशम्, अन्याः सर्वा एव लौकिकप्रकारेणानीताः। अनेन सम्बन्धप्रकारः त्वत्सदृशी नान्यासामिति निरूपितम्॥५५॥

अपराधसहनं च त्वत्सदृशं नान्यासामित्याह भ्रातुर्विरूपकरणमिति।

SRI SUBODHINI: It is very difficult indeed to get a “loving wife”. Women generally are attached to their “worldly duties and qualities”. But to be full of love, and exhibit greater love to her husband than to herself, is

indeed very rare, and to have a "wife" like this, is very difficult indeed! "I have many types of households, but I am unable to see a "wife" of your loving nature. The proof of this is, that you are very "honourable" and due to this, you are not able to tolerate or suffer, even a little of ill fame or condemnation! Through this, you are also telling us, that you have no attachment to anyone else (other than Me). If you were to ask Me, as to how I have come to realize this? I would answer this, by saying, that during your marriage, you ignored all the kings such as Sisupala and others as petty, without even bringing them for being considered in your mind. You, in your secret way, desirous of calling Me to your side, had sent the Brahmin messenger. You had no acquaintance at all with Me before this. You had only listened to My qualities, virtues and glories from the noble Mahatmas! This is indeed very wonderful and astonishing! In this world no one has acted like this and never before an incident like this had happened! Of course, it was in order for you to choose a husband in the "Swayamvara" ceremony, as there is no precedent for choosing Me, as your husband, in the way, you had decided to choose! All the other wives of Mine have been brought by me through the usual "worldly" ways only. Hence, the event which happened with your marriage with Me, has not happened at all with anyone else!

"You have suffered and put up with "condemnation" made on you by everyone. No one else has suffered or tolerated like you." The Lord is explaining this, through the next verse.

भ्रातृर्विरूपकरणं युधि निर्जितस्य-

प्रोद्वाहपर्वणि च तद्वधमक्षगोष्ठ्याम्।

दुःखं समुत्थमसहोऽस्मदयोगभीत्या नैवाब्रवीः-

किमपि तेन वयं जितास्ते॥५६॥

VERSE 56 Meaning: "I disfigured your brother, after defeating him in the battle! I later killed him also, in the group of gamblers, during the marriage of Aniruddha! Despite this intolerable sorrow being there in your heart, you have borne and tolerated this sorrow, just for the sake of being with Me (i.e. being afraid of getting separated from me). You never uttered a word against Me for all these events and My actions! Through this, you have indeed become "victorious" over Me and conquered Me!"

श्रीसुबोधिनी : विवाहसमये रुक्मिणो ज्येष्ठभ्रातृर्विरूपकरणं मुण्डनम्, तत्रापि युधि निर्जितस्य। प्रोद्वाहपर्वणीत्युभयत्र सम्बध्यते। यद्यपीयं कथा प्रद्युम्नोत्पत्तेः पूर्वमेव, अन्यथा भगवान् अन्यभजनं न वदेत्। न हि पुत्रपौत्रादियुक्ता क्वचिदेवमुच्यते। प्रथमसङ्ग एवैवं भवति। सर्वथा हृदयानभिज्ञदशायां तस्या अपि पतनादिसम्भवः, न तु निरन्तरप्रवृत्तौ। अनिरुद्धविवाहे तु अक्षगोष्ठ्यां तद्वधः। तदुत्तराध्याये वक्ष्यते। तथापि यथा तया आर्षज्ञानेन सर्वं निरूपितम् तथा भगवानपि तां तादृशीं मत्वा भाव्यश्रमपि सिद्धवत्कारेण निरूपयति। भूतप्रत्ययस्तु लङ्प्रयोगः। 'छन्दसि लुङ्लङ्लिटः' इति दश लकारार्थेषु भवन्तीति आवृत्त्या योजनायां द्वितीयवाक्ये भविष्यदर्थे ज्ञातव्यः। ताभ्यां समुत्थं दुःखमसह इत्यपि तथा। अस्मदयोगः अस्मत्सम्बन्धो निवर्तिष्यत इति भयेन उत्पत्तिबलिष्ठभ्रातृसम्बन्धापेक्षयापि अस्मत्सम्बन्धाभावशङ्कापि महतीति सर्वोत्तमा त्वमेव। चकारान्मध्ये प्रद्युम्नविवाहादौ तदवगणनादि संगृह्यते समुत्थं दुःखं सोढुमशक्यम्। बलभद्रोपदेशात् समुत्थमिति ज्ञायते। एकक्रियोपात्तत्वात् द्वितीयमपि तादृशमेव। तेन दुःखसहनेन ते त्वया वयं जिताः। तव वयमित्यपि। जयोऽप्यङ्गीकृतः। त्वदीयत्वं च॥५६॥

अन्यदेकं तव चरित्रं अनन्यदपि अनुपमेयमपि
जयाद्यङ्गीकारेऽप्यप्रतीकार्यमपीत्याह दूत इति।

SRI SUBODHINI: “During your marriage, I defeated your brother in the battle and caused the “shaving” off his hair! Although reference has been made regarding killing of Rukmi along with the group of gamblers, during the marriage of Aniruddha, this story will be explained later. But as Rukmini had spoken words from her Vedic knowledge (AARSHAJNĀNA), the Lord also is speaking here, from His wisdom and Divine knowledge of the coming events!

The Lord is now saying, that the dishonour of Rukmi, and his subsequent killing would have generated great sorrow in the heart of Rukmini, and would be also intolerable! But thinking that, she may have to lose the relationship of our Lord, made Rukmini get fear and this “fear” generated “sorrow”, and Rukmini considered this “sorrow” as greater than the sorrow caused by Rukmi’s killing! IN VIEW OF THIS, YOU ARE THE “BEST” AMONG ALL WOMEN.

Through the use of the word “Cha” (and), it is explained, that the various “sorrow”, which got originated, through the marriage of Pradhyumna, and due to the various events which happened later, also could not be tolerated or put up with! Through the “instructions” of Shri Balarama also, “sorrow” came in a “special” way! In this way, so much of sorrow has come, which, are all, identically intolerable! “By bearing these sorrows, which are almost unbearable, you have conquered Me, and become victorious over Me. I am acknowledging your victory over Me and am honouring and accepting My belonging to you for ever.”

“Your another story, again is one pointed and incomparable, and even after acknowledging it's glory and victory over everyone, is of such a glorious nature, that we will never be able to repay the debt owed by us for this.” This is being described through the next verse.

दूतस्त्वयात्मलभने सुविविक्तमन्त्रः प्रस्थापितो-
मयि चिरायति शून्यमेतत्।

मत्वा जिहास इदमङ्गमनन्ययोग्यं तिष्ठेत-
तत्त्वयि वयं प्रतिनन्दयामः॥५७॥

VERSE 57 Meaning: “With a view to attain Me, you, contemplating correctly in your mind, set upon a secret mission and made Me aware of your plan, through a messenger! Due to the delay in My coming to serve you, all these plans were about to get nullified. You, at this time, decided, that you should give up your body itself! As you never wanted this body of your's to be appropriated by anyone else! (i.e. no one else deserves you). ONLY IN YOU IS THIS ONE POINTED LOVE FOR ME. I can only please you by praising you for this!”

श्रीसुबोधिनी : आत्मलभने कृष्णप्राप्त्यर्थम्। सुष्ठु विविक्तो मन्त्रो यस्य तादृशो द्विजः प्रस्थापितः। अनेन मयि सिद्धवद्विश्वासः प्रथमत एव कृत इति निरूपितम्। ततो मयि चिरायति विलम्बमाने एतज्जगच्छून्यमेव मत्वा, इदमङ्गं शरीरमनन्ययोग्यं केवलं भगवदेकभोग्यं जिहास इति मत्वा द्विजः प्रस्थापित इति पूर्वणैव सम्बन्धः। प्रस्थापनसमय एवैते पक्षा विचारिताः। इति एतत्त्वय्येव तिष्ठेत। विध्यर्थोऽयम्। नास्य प्रतीकारः सम्भवतीति। अप्रयोजकत्वेन तथात्वमाशङ्क्य निराकरोति तत्त्वय्येव तिष्ठेत, वयं तु प्रतिनन्दयाम इति। अस्मिन्नर्थे वयं ऋणिन इति भावः॥५७॥

एवं सान्त्वनं कृतमुपसंहरन् अन्यास्त्वय्येवंभावमतिदिशत्येवमिति द्वाभ्याम्।

SRI SUBODHINI: “You had sent Me, your messenger with the secret plan, with a view to attain Me! Through this, you had shown your confidence and faith even in the first instance ! On seeing delay in My coming, you regarded this Universe as a “waste” and you thought of giving up your body – the reason being, that you did not regard anyone else as appropriate or deserving for you in your mind, except Me! You had contemplated on these factors very carefully, and had sent a messenger to Me. In this way “intense love” for Me, remained in you always. You have shown such pure and intense love for Me, which I can never repay you at all.” With a view to ward off the doubt, that may arise in the mind that “this type of love is not conducive”, our Shri Mahaprabhuji says, pointing out to our Lord’s declaration that, “This love is in you only, and this love is not possible in the minds of others. I can, for this love, only sing your praises. In reality, I am indebted to you for this expression of love in you, for Me.” This is the purport.

In this way, after “comforting” Rukmini, Shri Sukadeva is concluding this subject and tells, that our Lord acted in the same way, as per the attitude of His other wives, through the following two verses.

श्रीशुक उवाच—

एवं सौरतसंलापैर्भगवान् देवकीसुतः।

स्वरतो रमया रेमे नरलोकं विडम्बयन्॥५८॥

VERSE 58 Meaning: “Shri Sukadeva said, “Although our Lord, who is the son of mother Devaki is “Aatmaraama” (the Lord who revels in Himself only), even then, following the Leelas of this human world, began to enjoy His company with Rukmini, who is of the form of Goddess Mahalaxmi, in the human loving and laughing way.”

अथान्यासामपि विभुर्गृहेषु गृहवानिव।

आस्थितो गृहमेधीयान् धर्मान् लोकगुरुर्हरिः॥५९॥

VERSE 59 Meaning: “In the same way, our Lord lived like an ideal householder, in a brilliant way, in His other houses also, along with His other wives, discharging His various duties as a householder — being the teacher of the world and the Lord of the Universe.”

श्रीसुबोधिनी : सौरताः सुरतयोग्याः संलापाः, येन सुरतं वर्धते। भगवानिति लीलायां योग्यता। देवकीसुत इति स्त्रीणां प्रियार्थं भक्तहितैकसाधकत्वात् तथा करोतीति सूचितम्। स्वरतोऽपि रमया लक्ष्म्या रुक्मिण्या सह रेमे। न तु वाक्यैरेव निवृत्तव्यापारः। परब्रह्मणस्तदयुक्तमाशङ्क्य लीलानुकरणमाह नरलोकं विडम्बयन्निति। अन्यथा नरोऽयमिति लीकानां प्रतीतिर्न स्यात्। अतिदिशति अथान्यासामपीति। अयमेव न तास्वपि प्रकारः, किन्त्वतिरिक्तस्तत्तद्योग्यः। तदाह अथशब्दः। अन्यासामपि रुक्मिणीव्यतिरिक्तानां गृहेषु गृहवानिव प्राकृत इव तदनुकरणं कुर्वन् गृहमेधीयान् धर्मान् आस्थितः, लौकिकान् वैदिकांश्च। विडम्बनार्थं लौकिकाश्रयणम्, तत्पूर्वमुक्तम्। वैदिकाश्रयणे विशेषमाह लोकगुरुरिति। तथागत्य सर्वकरणे बहुकालस्थितौ च हेतुः हरिरिति॥५९॥

इति श्रीभागवतसुबोधिनीं

श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे षष्ठितमोध्यायः॥६०॥

SRI SUBODHINI: Through which action, the love among them will get increased, the Lord began to speak in this way, with so much love to His other wives. The word for our Lord used here is “Bhagavan” emphasizing, that He was doing all these actions as a “Leela” (play) only! By using the name of “son of mother Devaki”, it is explained, that our Lord exhibited His taste for those actions, which were liked by His wives — as the Lord only can undertake to do all the beneficial acts for his

HIS LEELAS (PLAY — GAMES) BUT ALSO, FOR

devotees and that is why, He undertook to do all these actions! OUR LORD IS "AATMARAAMA" AT ALL TIMES (THE LORD ALWAYS REVELS IN HIMSELF ONLY, AS HE DOES NOT NEED ANYONE OR ANYTHING ELSE). Despite this, it is said here, that He now enjoyed the company of Rukmini, who is the Divine form of Goddess Laxmi! He did not go away, after just uttering His words. HE IS THE SUPREME BRAHMAN.

Hence some may say, that whatever He did, was not appropriate! Our Shri Mahaprabhuji removing this doubt and answering this, says that our Lord was now following the "human" practices and systems. If He were not to do this, then the "humans" will immediately conclude that the Lord is not "human"!

The Lord treated all His other wives as per their "deserving" nature. He enacted all His Divine Leelas in their homes also. Like an ideal "worldly" householder, the Lord acted in all these houses, He discharged His Vedic and worldly duties, and He was seen shining "brilliantly" as an ideal householder! He was discharging all his "worldly" duties, out of necessity (to show Himself as "human"). But He was discharging all His "Vedic" duties for the sake of teaching this world — as the Lord is the JAGATGURU — the teacher of the world — He wanted to teach this world, and the Lord came to discharge all these "actions" and hence He lived for a long time. He is SRI HARI and due to this HE REMOVES THE SORROW OF EVERYONE.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 60th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-एकषष्टितमोध्यायं॥

CHAPTER 61, CANTO 10,

SRI BHĀGAVATAM.

द्वादशे रमणं प्राह पुत्रपौत्रयुतस्य हि।

प्रसङ्गान्मारणं चोक्तं रुक्मिणः प्रतिबन्धनुत्॥१॥

KĀRIKA 1 Meaning: “Through 12 chapters, the Leela of our Lord with His sons and grandsons has been described. Rukmi’s killing has also been told, as per the circumstances, leading to it; This “killing” was done by the Lord, as Rukmi would cause obstacles in the worship and devotional Seva (service) to our Lord. Rukmi represented the 5 fold “nescience” (Avidhya) with the specific part of “ignorance” (Ajnana). By “killing” Rukmi, all the obstacles in the way of our Lord’s worship and service were removed.”

भगवान् केवलं लोके क्रीडार्थं न समागतः।

किन्तु सर्वोद्धारणाय तदुद्वाहेऽपि मारणम्॥२॥

KĀRIKA 2 Meaning: “OUR LORD HAS COME INTO THIS WORLD NOT ONLY FOR ENACTING HIS LEELAS (PLAY – GAMES) BUT ALSO, FOR

REDEEMING EVERYONE. Due to this, even though, the occasion was a marriage, He undertook to kill Rukmi."

कलौ शुद्धक्षत्रियो हि न स्थाप्य इति निश्चयात्।

पापं विवाहमकरोत् फलं तस्याप्यसूचयत्॥३॥

KĀRIKA 3 Meaning: "In this Kali-yuga, clans of a "pure" nature of "warrior-class" were not there. Due to this evil nature and determination, a "sinful wedding" was done; through the killing of Rukmi, the result for such an event was also indicated."

देवकीप्रीतये वंशः स्थाप्य एवेति तत्तथा।

तदानीं सर्वधर्माणां सम्यक् स्थितिनिरूपणे॥४॥

KĀRIKA 4 Meaning: "Through the above "marriage", it was seen that "pure" warrior princes were not there at all! After completing this task also, why did the Lord reestablish the lineage? With a view to remove this doubt, it is said, that the Lord accepted "sons" like Himself with a view to please mother Devaki. Through this, He established the family lineage. By doing this, the Lord also put efforts to establish and prove righteous actions."

‘दशास्या’मिति वाक्येन दशपुत्रनिरूपणम्।

यथोक्तं श्रुतिसिद्धं हि कर्तुं नान्यः क्षमो भवेत्॥५॥

लोकवेदौ पुरस्कृत्य रमणं तत्तथोच्यते।

पूर्वं लौकिकं रमणमुक्तम्, इदानीं वैदिकं रमणमाह एकैकश इति।

KĀRIKA 5 and 5 ½ Meaning: "Through the word "DASAASYAM" — our Lord also originated 10 sons. There is no one else (except our Lord) who can complete the various tasks as stipulated in the Vedas." (5)

"He also "enjoyed" His sojourn on this earth, as per

the "worldly" and the "Vedic" stipulations. Hence a description is given in the same way." (5 ½)

In the first instance, the "worldly" Leelas of our Lord have been told. Now the "Vedic" Leelas are told in the next few verses.

श्रीशुक उवाच—

एकैकशस्ताः कृष्णस्य पुत्रान्दश दशाबलाः।

अजीजनन्ननवमान् पितुः सर्वात्मसम्पदा॥१॥

VERSE 1 Meaning: "Shri Sukadeva began to say, "through each of His queens, the Lord got 10 sons each. They were all, in every way, not inferior to our Lord Shri Krishna!"

श्रीसुबोधिनी : 'कथं रुक्म्यरिपुत्राये' त्यन्तेन। धर्मो हि द्विविधः, विहितकरणं निषेधपरिपालनं च। 'त्रयीद्विषो हन्तव्या' इति, नोपेक्षितव्या इति, दैत्यानां रुक्मिप्रभृतीनां वधोऽप्यतोऽग्रे निरूप्यते। तत्र प्रथमं 'दशास्यां पुत्रानाधेही'ति वेदवाक्यात् सर्वास्वेव दश पुत्रान् नाधिकान् न न्यूनांश्चोत्पादितवानिति निरूप्यते। भगवत एकैकशः स्त्रियः ताः सर्वा एव कृष्णस्य स्वप्रियस्य अबलाः स्त्रियः दश दश पुत्रान् अजीजनन्। तासु पुत्रजनने भगवतः सर्वोऽपि भावोऽस्तीति ज्ञापयति। **पितुः अनवमान्** अन्यूनान्। केनचिदंशेन तथात्वं वारयति **सर्वात्मसम्पदेति**। सर्वा याः आत्मसम्पदः शरीरेन्द्रियादिसम्पत्तयः ताः समुदिताः प्रत्येकं भवन्तीति ज्ञापयितुमेकवचनं तासामेवोत्कर्ष इति कदाचित् स्यात्, तन्निवृत्त्यर्थम्॥१॥

प्राकृतत्वमाह पञ्चभिः।

SRI SUBODHINI: "Dharma" is of two kinds. Firstly as per the "orders" of the scriptures and secondly the "prohibited" actions as prescribed by the same scriptures. The "former" should be done, and the "latter" avoided! There are three types of "enemies", who should be fully destroyed. We should never neglect this. That is why, the

killing of Rukmi and others has been explained later. In the first instance, the Lord originated 10 sons each from each of His queens. This is as per the stipulations of the Vedas. Not less or more! The queens also responded with love in originating these 10 sons each from their beloved Lord Shri Krishna. In these “sons” our Lord’s entire body, senses and “wealth” came to reside, and through this, all these “dependent” queens of our Lord became happy for all time! — as they were always equipped with the Divine nature of our Lord!

Through the next 5 verses the “physical” nature is being described.

गृहादनपगं वीक्ष्य राजपुत्र्योऽच्युतं स्थितम्।
प्रेष्ठं न्यमंसत स्वं स्वमततत्त्वविदः स्त्रियः॥२॥

VERSE 2 Meaning: “On seeing our Lord Shri Krishna not going out of their home, nay, the Lord always stayed with them, in their homes — each and every queen began to regard our Lord Shri Krishna, as her own loving “husband” only. This was due to the reason, that they were not able to understand the “Divine principle” (Tatwam) and basis of our Lord.”

श्रीसुबोधिनी : गृहादनपगमिति। आदौ साभिमाना जाताः। तत्र हेतुः गृहादनपगं भगवन्तं वीक्ष्येति। सर्वदा गृहएव भगवांस्तिष्ठति। भगवत्सम्बन्धेऽपि तथा दोषोत्पत्तौ औत्पत्तिकराजकन्यात्वं हेतुः। अच्युतत्वात् न स्वतः सुरतविच्छेदः। अतः स्वेच्छापूरकत्वं च ताभिर्ज्ञातम्। व्यापकत्वेनागमनमाशङ्क्य, लौकिकन्यायेन तथात्वमित्याह स्थितमिति। गृहेष्वेव लौकिकवत् स्थितम्। एवं भगवतो गुणत्रयेण कृत्वा आत्मानं प्रेष्ठं भगवतः प्रियममंसत। ननु सत्यमेव आत्मा प्रेष्ठः, भगवतोऽप्यात्मैवेति, तत्राह अतत्त्वविद इति। तस्य तत्त्वं तत्त्वं च न जानन्ति। भगवदभिप्रायं वस्तुतत्त्वं च न जानन्तीत्यर्थः। यतः स्त्रियः॥२॥

तत्सम्बन्धाद्भगवतोऽपि कदाचित्तद्धर्मसम्बन्धः स्यादित्याशङ्क्य निराकरोति चार्वञ्जकोशेति।

SRI SUBODHINI: In the first instance, these queens got a little “pride” (ego), as they saw, that at all times our Lord Shri Krishna stayed in their homes only, and did not go to another queen’s home! Even though, they were intimately related to our Lord, this type of “blemish” (possession) arose in them! The reason for this was, that all of them were princesses from the royal households i.e. daughters of the kings!

Our Lord is “Achyuta” and in giving “bliss”, there is no decline at all in our Lord. They now thought, that the Lord is there to satisfy all their desires! Although our Lord is present everywhere, and due to this, our Lord does not go “really” anywhere or “come” from anywhere! Even then, why did they behave like this? i.e. How come, they thought, that the Lord was always staying with them only, and had not gone anywhere? Our Shri Mahaprabhuji explaining this says, that these queens understood in this way from their “worldly” (Loukik) point of view, as they were not aware of the “spiritual truth” (Tatwa) about our Lord’s Divinity and “Shri Purushottama” nature! In this way, they all thought, that the Lord was staying with them happily, in their homes only, as every loving and dutiful husband will do!

Due to our Lord’s “Gunas” (qualities), they began to regard our Lord as their “most and highest beloved”. Of course, this is also very true THAT ONE’S OWN AATMA IS THE HIGHEST BELOVED OF EVERYONE AND OUR LORD IS THE “AATMA” OF EVERYONE. If it is told in this way, then what is the benefit for them from this? On this, it is said, that being the “Aatma” of everyone, our Lord is the “highest beloved” of everyone, but these queens did not understand our Lord, in this way. In other words, they could not

understand the "views" of our Lord nor His Divine nature! As they were just "worldly" queens, they regarded the Lord as their "highest beloved", from a worldly (Loukik) point of view only!

Will it be, that the Lord also may "catch on" to the qualities of these queens (i.e. the worldly nature), due to their relationship with Him and vice verse? This doubt is removed though the next verse.

चार्वञ्जकोशवदनायतबहुनेत्रसप्रेम-

हासरसवीक्षितवल्गुजल्पैः।

संमोहिता भगवतो न मनो विजेतुं स्वैर्विभ्रमैः-

समशकन्वनिता विभूम्नः॥३॥

VERSE 3 Meaning: "These queens got so much infatuated through our Lord's beautiful face, resembling the lotus flower, long hands, wide eyes and smile expressing deep sincere love coupled with His looking at them with "bliss", and also due to His sweet and ineffable dialogues. But none of them were able to score a victory over our Lord, despite their beautiful eyebrows and other acts of loving conduct and behaviour."

श्रीसुबोधिनी : भगवद्धर्मैः संमोहितः भगवन्तं व्यामोहयितुं न समशकन्। स्वयं वनिताः वनं प्राप्तः, यत्र संसाराटवी सम्पद्यत इति। स तु विभूमा। विगतो भूमा यस्मादिति। स्वयमुज्जटप्रायाः, स तु सर्वाधिवास इति यावत्। तासु भगवतः षड्धर्मान् मोहकानाह। चार्वञ्जकोशवत् वदनम्। आयता बाहवः। नेत्रे च। सप्रेमहासः। रसपूर्वकं वीक्षितम्। वल्गुजल्पाः मनोहरकथाः। पूर्णरसाख्यापनार्थं चार्वञ्जकोशत्वम्। परिष्वङ्गक्रिया पूर्णंति ख्यापयितुं आयतपदम्। नेत्रं सौन्दर्यार्थं भिन्नम्। तद्धि स्वरूपतोऽपि रसोद्बोधकम्। एतत्त्रयं कायिकं रसार्थम्। मानसिकमाह सप्रेमहासरसवीक्षितमिति। प्रेम हास्यं रसवीक्षितानीति त्रयम्। स्नेहाभावे तत्र रसालं भवतीति सहभावो

निरूपितः। हासो रसादेबोधकः, रसवीक्षितानि प्रलोभकानि। वाचनिकान्याह
 वल्गुजल्पैरिति। मनोहरार्थानि वाक्यानि स्वपक्षस्थापकानि परपक्षदूषकाणीति,
 तान्यपि त्रिविधानि। एवं कायवाङ्मनोभिः सम्मोहिताः, अतः एव दुर्बलाः
 भगवती मनो विजेतुं वशीकर्तुं नाशकन्। अनेन भगवच्चित्तं तासु
 नासक्तमित्युक्तम्॥३॥

नापि क्षोभं जनयितुं शक्ता इत्याह स्मायावलोकेति।

SRI SUBODHINI: These queens were infatuated through the qualities of our Lord, but in turn they could not "infatuate" our Lord in any way! These queens were "worldly", deeply attached to "Samsara" (of life's joys and sorrows). But our Lord is "Vibhooma" (the most exceptionally great, big, large and all encompassing Lord). This word means, that in our Lord there is no different types of bliss or natures. HE IS OF ONE UNENDING BLISS (AANANDA) ONLY. HE IS THE RESIDING PLACE FOR EVERYONE. But the queens were of limited understanding.

Our Lord had in Him, 6 qualities which infatuated them, at all times. These are being described. (1) His lotus flower like face. (2) Big and long arms. (3) Wide and big eyes. (4) Smile, expressing love. (5) His "vision" (looking at) of bliss and (6) beautiful and enchanting Leelas-stories. All these are also the qualities of a beautiful "lotus" flower i.e. like this flower, our Lord is also capable of conferring the "total bliss" (Poorna Rasa)! The Lord's "embracing" them is denoted by the word "Aayata". The "eyes" have been referred to separately to describe it's "beauty". These "eyes" by themselves can manifest and confer "bliss". These three are the "physical" parts, which would confer "physical bliss" (i.e. the face, the hands and the eyes).

Now, through His love, smile and “vision” (looking), the conferment of “bliss” through the “mind” is indicated. If there is no “love”, “smiling and looking” will not be “blissful” at all. That is why, all of them have been referred to as “together or as one”. Our Lord’s “smile” manifests His “bliss” (Rasa); His “looking” with “bliss” infatuates the mind; His beautiful and enchanting “words” establishes His stature, and ignores the status of others. This also is of three kinds. In this way, through their body, words and mind, these ladies were fully infatuated by the Lord and they became “weak”, and due to this, they became “incapable” of becoming “victorious” over our Lord, and that is why, our Lord’s mind did not get attached to these queens.

They could not “cause any change” also on our Lord. This is being explained through the next verse.

स्मायावलोकलवदर्शनभावहारिभूमण्डलप्रहितसौरतमन्त्रशौण्डैः।
पत्यस्तु षोडशसहस्रमनङ्गबाणैर्यस्येन्द्रियं विमथितुं कुहकैर्न शेकुः॥४॥

VERSE 4 Meaning: “The 16000 queens of our Lord were unable to get the Lord get “infatuated”, despite trying in thousands of countless ways — How? Through their lustful looks they tried to attract Him, through the beauty of their eyebrows, through the messages and thoughts of love, through all the plans and ways made famous through the science of love and through devious methods too. Nothing could make our Lord get infatuated at all.”

श्रीसुबोधिनी : आसक्तिरन्या, मनःक्षोभोऽन्यः। कदाचिद्वशीकरणार्थं भावानुत्पाद्य कथञ्चित्स्वमोहमपि प्रतिबध्य विलम्बमाना भवेयुः, तथाकरणेऽपि न क्षोभकाजाता इति सम्बन्धासम्बन्धाभ्यां भगवति दोषमुत्पादयितुं न शक्ता इति निरूप्यते। स्मायावलोकः गर्वपूर्वकं दर्शनम्, तेन सम्बन्धे विलम्बं

सूचयन्ति, मानापनोदनार्थमुपेक्षां बाधितुं लवदर्शनानि च कुर्वन्ति, कटाक्षैः अलसवलितादिभिः स्वासक्तिं कुर्वन्ति, ततो भावहारि भ्रूमण्डलं कुर्वन्ति, तेन यथैव भगवतो भावः मनोधर्मः, स्वस्मिन्नासक्तं भवति, तादृशं कामशास्त्रसिद्धं भ्रूमण्डलं कुर्वन्ति, तैस्त्रिभिः प्रहिता याः चेष्टाः सौरतमन्त्रैश्च शौण्डाः बलिष्ठाः। सुरतोद्बोधकानि यानि गुह्यभाषणानि। अनेन दृष्टादृष्टसाधनानि निरूपितानि। सर्वाश्च पत्न्यः यथासुखं प्रवृत्तौ सङ्गोचरहिताः प्रतिबन्धरहिताश्च। तत्रापि षोडशसहस्रं षोडशकलस्य मनसः सहस्रप्रकारेण व्यामोहनसमर्थाः। अनङ्गबाणाः चेष्टासहितावयवविशेषाः यैर्जयो भवत्येव। मन्त्रसहिता बाणाः कार्यसाधका इति ब्रह्मास्त्रादिषु प्रसिद्धिः। मण्डलीकृतकार्मुका दृष्टिमुष्ट्योरेकत्वाय लवदर्शितानि। वीररसाविष्काराय स्मायावलोक इति। एवं सर्वसाधानसम्पत्तियुक्तैरपि बाणैः यस्येन्द्रियं मनश्च विमथितुं ग्लानियुक्तं अस्तम्भयुक्तं वा कर्तुं न शक्नुः। सहजानामेतादृशार्थं जयो न भवतीति कठिनदुर्गस्थेषु राजधर्मेषु कापट्यं निरूपितमिति कुहकैः कपटधर्मैरपि न शक्ताः॥४॥

एवं तासां दोषं तत्सम्बन्धेन भगवति दोषाभावं च प्रतिपाद्य, भगवत्सामर्थ्येनैव तासु धर्मः स्थापित इति पुत्रोत्पादनमुक्त्वा, 'पतिमेकादशं कृधी'ति वेदावाक्यानुसारेण भगवत्सेवां कृतवत्य इत्याह द्वाभ्याम्।

SRI SUBODHINI: "Attachment" is one thing and "attracting and changing" the mind is another! These queens were ready to stop their own "infatuation", with a view to "attract" our Lord. They tried their best to arouse in our Lord, the various "attitudes" of attachment to them — but they failed at all times, as they could not create a "sense of attraction" in the mind of our Lord! This is being described. They began to see Him, with "pride"; they showed their reluctance for the "union" with the Lord, by feigning, that they had no interest in Him! With a view to curb the "pride" and to show their "ignoring" Him, they saw Him only for a little time. All these "pranks", these queens did, with a view

to make the mind of our Lord get attached to them. They resorted to the ways and means provided in the science of love, like the raising of eyebrows, indulged in various provocative gestures and spoke secretly to Him, with a view to arouse His attachment! They all gave up their bashfulness, and began to indulge in those actions, which would make the Lord get attached to them. In this way, there were 16000 women (wives) and the mind has 16 "Kalaas" or parts (divisions). They had with them the arrows of cupid, and also the various ingredients with them to attract our Lord. An arrow aimed, along with the chanting of the "Manthras" (sacred incantation) usually bring success. Usually the arrow of Lord Brahma and others follow this rule. They now saw our Lord, with a little "pride", with a view to generate the "bliss" of "valour" (Veerya) in our Lord. BUT ALL OF THEM FAILED WITH ALL THESE EFFORTS TO AROUSE THE FEELING OF ATTACHMENT IN THE MIND AND SENSES OF OUR LORD. THEY COULD NOT DISTURB HIM EVEN A BIT. EVEN BY EMPLOYING DEVIOUS METHODS, THEY COULD NOT AFFECT OUR LORD IN ANY WAY. WHY? THE LORD REVELS IN HIMSELF ONLY, AND HE IS ALWAYS OF THE FORM OF ETERNAL BLISS – PARAMAANANDASWAROOPA!

In this way, by getting related to the "blemish" of these ladies, their "blemish" could not gain entry into our Lord. But in return, the "qualities" of our Lord, got established in them, through His capacity and potency. In this way, the "sons" were born. Now as per the dictum of the Vedas "that the husband is the 11th son" – they all now began to serve our Lord, and this is being described through the next two verses.

इति निरूप्यते। स्थायावलोकः सर्वपूर्वकं दर्शनम्, तेन सम्बन्धे विलम्बः

इत्थं रमापतिमवाप्य पतिं स्त्रियस्ता

ब्रह्मादयोऽपि न विदुः पदवीं यदीयाम्।

भेजुर्मुदाविरतमेधितयानुराग-

हासावलोकनवसङ्गमलालसाढ्यम्॥५॥

प्रत्युद्गमासनवरार्हणपादशौचताम्बूल-

विश्रमणवीजनगन्धमाल्यैः।

केशप्रसारशयनस्तपनोपहार्यैर्दा सीशता अपि-

विभोर्विदधुः स्म दास्यम्॥६॥

VERSES 5 and 6 Meaning: "These queens of the Lord, whose status, even Lord Brahma is not fully aware of, having got as their husband, the husband of Goddess Laxmi, began to enjoy His service and bliss, through love, which was increasing permanently, and through laughter and merriment coupled with love, vision and novel "union" with the Lord. They now developed so much love and attachment to our Lord." (5)

"Though each of these queen had innumerable maids, even then, they, through their attitude of "servitude", (Daasyabhava) began to serve our Lord, personally – by going before Him, giving him a seat, worshipping Him in an exalted way, washing His feet, giving His paan (betel leaves and nut); fanning Him, applying sandal paste on His body; massaging His feet; garlanding Him with flower garlands; arranging His hair and bed, giving Him bath and serving Him food! And through all other ways of serving Him!" (6)

श्रीसुबोधिनी : इत्थमिति। पूर्वमेतच्छ्लोकद्वयं व्याख्यातम्। विवाहप्रसङ्गे उक्तमपि पुनः स्वस्थाने तदेवोक्तवान्। तस्मात्सर्वोऽप्यर्थः स एव। भ्रमव्यावृत्त्यर्थं पाठविशेषमाह लालसाढ्यमिति। पूर्वमनुरागादयः स्त्रीनिष्ठाः, इदानीं भगवन्निष्ठाः।

अनुरागपूर्वकोहासो मानसः' अवलोक ऐन्द्रियः, नवसङ्गमः कायिकः। त्रिभिरपि या लालसा तदिच्छाविशेषः तया आढ्यो भगवान्। स्त्रीनिष्ठानेतान् धर्मान् स्वस्मिन् भावयतीति भगवन्निष्ठा धर्माः। प्रत्युद्गमादिभिः दास्यं च विदधुः। सेवा तदपेक्षिता कामकृता, दास्यं साधारणमिति विशेषः। स्त्रीत्वं भक्तत्वं देहमन्तःकरणं च कृतार्थीकृतवत्य इत्यर्थः॥५-६॥

विधिप्राधान्यात् विधिसिद्धानामष्टमहिषीणां पुत्रान् गणयितुमारभते। येन भगवान् धर्मरक्षार्थमेतावद्रूपो जात इति तन्नामग्रहणे राज्ञः पापक्षयो भवतीति, तदर्थं प्रसिद्धान्यपि नामानि निरूपयति।

SRI SUBODHINI: We have already commented on these verses, at the time of our Lord's marriages. Here also these queens have reiterated the same acts of Seva or service, which were referred to in the earlier chapter. There is a different "reading" of these verses, with a view to remove "delusion" e.g. their "first love" (for our Lord which they had!) Their "looking with pride" towards our Lord was "mental", and the actual look was through their senses. The "new union" is of the body (physical). Through all these three, they got taste and attachment to our Lord, and our Lord, in turn, accepted their one pointed love and virtues as His own! Hence, these "qualities" became Divine in character. Through their "coming in front" of the Lord and other actions of service, they exhibited their "Bhāva" or attitude of "Daasabhava" (attitude of being a servant). They desired conjugal happiness from our Lord. THEY NOW GOT FULFILLED AS BEING HIS WIVES AND AS DEVOTEES THROUGH THEIR BODIES AND INNER MINDS, WITH THE GRACE OF OUR LORD.

The stipulations and the ways laid out by the scriptures are important. Hence the first "eight" principal royal wives, married as per the Vedic rites, are now referred

along with their sons. OUR LORD ASSUMED ALL THE FORMS OF THESE SONS, WITH A VIEW TO PROTECT "DHARMA". Shri Sukadeva thought, that by taking their "names", the "sins" of king Parikshit will be removed. Hence all the "famous names" are being referred to.

तासां या दशपुत्राणां कृष्णस्त्रीणां पुरोदिताः।

अष्टौ महिष्यस्तत्पुत्रान्प्रद्युम्नादीन्गणामि ते॥७॥

VERSE 7 Meaning: "Our Lord got 10 sons each from these wives. From the eight important royal wives, I will explain the names of the children like Pradhyumna and others."

श्रीसुबोधिनी : तासां कृष्णस्त्रीणां दशपुत्राणाम् सर्वा एव दशपुत्रयुक्ताः। तासां मध्ये याः पूर्वमुक्ता अष्टौ महिष्यः रुक्मिणीप्रभृतयः तत्पुत्रान् प्रद्युम्नादीन्, ते त्वद्धितार्थं गृणामि। अन्याः कामकृता इति न तेषां नामग्रहणम्॥७॥

SRI SUBODHINI: Our Lord Shri Krishna got 10 sons from each of these wives. Rukmini and the other 7 important royal wives, whose marriages have been conducted on the basis of Vedic rites, Pradhyumna and other sons were born. The ten names are being told for "your benefit and all others, who were born out of "desire" will not be mentioned here."

चारुदेष्णः सुदेष्णश्च चारुदेहश्च वीर्यवान्।

सुचारुश्चारुगुप्तश्च भद्रचारुस्तथापरः॥८॥

चारुचन्द्रो विचारुश्च चारुश्च दशमो हरेः।

प्रद्युम्नप्रमुखा जाता रुक्मिण्यानवमाः पितुः॥९॥

VERSES 8 and 9 Meaning: "Through Rukmini 10 children were born viz. Pradhyumna, Charudeshna, Sudeshna, Chaarudena, Sucharu, Chaarugupta,

Bhadracharu, Charuchandra, Vicharu and Chaaru. All these 10 sons of our Lord Sri Hari were full of "valour" and they were not lower to the qualities and virtues of our Lord."

श्रीसुबोधिनी : चारुदेष्णादयो नव प्रद्युम्नानन्तरभाविनः। यथानामावयवास्तद्गुणाः। वीर्यवानिति विशेषणं सुन्दरदेहस्य शौर्यशङ्काभावेनोक्तम्। चकाराः सर्वत्र पूर्वधर्मसमुच्चयार्थाः। अन्तिमः कन्यासमुच्चयार्थः। अन्येऽपि कन्यासमुच्चयार्था इति केचित्। यदनन्तरं कन्या, तत्र चकार इति। तथेति वीर्यवान्। तेन सह वीर्यवत्त्वमाशङ्क्य पृथगुपदिशति अपर इति। परः सर्वेभ्यः श्रेष्ठो वा। दशम इति क्रमोऽत्र विवक्षित इत्युक्तम्। हरेः सकाशात् प्रद्युम्न एव प्रमुखो येषाम्। रुक्मिण्या जाताः। करणमात्रं रुक्मिणी, नत्वेते मातृपुत्रा इति। तत्र हेतुः यतः पितुरनवमाः। अवमो न्यूनभावः॥८-९॥

SRI SUBODHINI: After Pradhyumna, our Lord got through Rukmani 9 more sons like Chaarudheshna. Like their "names" only, they had qualities in them. They were all very "valiant". They were also very beautiful and very brave warriors. We should never doubt about their "valour" at all. The word "Cha" (and) has been added to each of their "names" in this verse, to indicate, that all of them had valour and other qualities in them, which have been described in the first part of the first verse (Veeryawaan). The word "Cha" (and) used in the end of the names denotes the birth of "daughters" i.e. wherever the word "Cha" (and) is used, there we should understand that a "daughter was born" after this "son". They were all great valorous persons. Of all these sons, the most exalted "son" was Pradhyumna, and He was considered as the best of all valorous sons. In fact, the name of Pradhyumna should have been spoken of as the "first" name, as he is the most prominent "son" of

our Lord Sri Hari and mother Rukmani. They were all equal to our Lord Shri Krishna, and never were lower in quality and virtues to our Lord.

भानुः सुभानुः स्वर्भानुः प्रभानुर्भानुमांस्तथा।

चन्द्रभानुर्बृहद्भानुरतिभानुस्तथाष्टमः॥१०॥

श्रीभानुः प्रतिभानुश्च सत्यभामात्मजा दश।

VERSES 10 and 10 ½ Meaning: “The queen Sathyabhama had 10 sons viz. Bhanu, Subhanu, Swarbhenu, Prabhanu, Bhanumaan, Chandrabhanu, Brihadbhanu and the 8th sons name was Athibhanu, Shreebhanu and Pratibhanu!”

श्रीसुबोधिनी : भानुप्रभृतयो दश सत्यभामायाः। तथेति यस्य कर्माणि न प्रसिद्धानि, सोऽपि प्रसिद्धवदेव ज्ञातव्य इति तथेत्युच्यते क्वचित्। अष्टम इति तस्य स्वतन्त्रता महत्त्वं च। सङ्ख्यायां पृथगुपदेशात्। सत्यभामात्मजा इति परिज्ञानार्थमेव मातृनिरूपणम्। सर्वेषां पुत्राणां सर्वासु मातृव्यवहारस्तुल्य इति॥१०½॥

SRI SUBODHINI: From “Bhanu” onwards till “Pratibhanu”, 10 sons have been named as Sathyabhama’s sons. Their tasks or achievements have not become very famous. Some of them were known as doing some famous works or actions. That is why, in the verse, the word “then” (Tatha) has been used. The 8th child Atibhanu was great and independent and that is why, a specific reference has been made for him, in the verse. Only with a view to refer to their “mother’s” name, reference has been given in the verse to Sathyabhama.

साम्बः सुमित्रः पुरुजिच्छतजिच्च सहस्रजित्॥११॥

विजयश्चित्रकेतुश्च वसुमान्द्रविडः क्रतुः।

जाम्बवत्याः सुता ह्येते साम्बाद्याः पितृसंमताः॥१२॥

VERSES 11 and 12 Meaning: "The queen Jaambavati gave birth to 10 sons viz. Saamba, Sumitra, Parujit, Satajit, Sahasrajit, Vijaya, Chitraketu, Vasumaan, Dravid, Kratu — these were honoured by our Lord Shri Krishna — their father."

श्रीसुबोधिनी : साम्बादयो दश जाम्बवत्याः सुताः। एते इति तेषां देवतात्वात्निरूपणसमये उपस्थितिमाह। पुनः साम्बाद्या इति वचनं दशानां द्विःस्वभावत्वं द्योतयति। ततो भगवतोऽसम्मतिमाशङ्क्य पितृसम्मतिमाह पितृसम्मता इति॥११-१२॥

SRI SUBODHINI: From Samba onwards, there were 10 sons born for Jambavati. They were celestial in nature, but had two types of qualities in them. They were fully honoured and accepted by our Lord, and that is why the words "accepted by our Lord" (Pitru Sammataha) have been used.

वीरश्चन्द्रोऽश्वसेनश्च चित्रगुर्वेगवान्वृषः।

आमः शङ्खर्वसुः श्रीमान्कुन्तिर्नाग्नजितेः सुताः॥१३॥

श्रुतः कविर्वृषो वीरः सुबाहुर्भद्र एकलः।

शान्तिर्दर्शः पूर्णमासः कालिन्ध्याः सोमकोऽवरः॥१४॥

सुघोषो गात्रवान्सिंहो बलः प्रबल ऊर्ध्वगः।

माद्र्याः पुत्रा महाशक्तिः सह ओजोऽपराजितः॥१५॥

VERSES 13, 14 and 15 Meaning: "The queen Nagnajiti gave birth to 10 sons viz. Veera, Chandra, Ashwasena, Chitragu, Vegawan, Urisha, Aama, Sanku, Vasu and Srimaan Kunti." (13)

"The queen Kaalinidi gave birth to 10 sons viz. Sruta, Vrisha, Veera, Subahu, Bhadra, Santhi, Darsa, Poornamaasa and the last son viz. Somak." (14)

“The queen Madri gave birth to 10 sons viz. Sughosha, Gaatravan, Simha, Bala, Prabala, Uordhwaga, Mahasakthi, Saha, Ojha and Aparajita.” (15)

श्रीसुबोधिनी : श्रीमानिति विशेषणं। नाग्नजितेः सत्यायाः पुत्राः। श्रुतादयो दश कालिन्दाः। एकल इति विशेषणं एक एव सन् सर्वान् शत्रून् लातीति। सोमकस्त्ववरो दशमः। सङ्ख्यापूरणार्थं पश्चादुत्पन्नः। सुघोषादयः माद्र्याः लक्ष्मणायाः पुत्राः। ऊर्ध्वग इति नाम। महाशक्तिरेकः। सहो भिन्नः। ओजश्च। अपराजित इति नाम॥१३-१४-१५॥

SRI SUBODHINI: The appellation “Sriman” is not a name but only an “appellation”. Nagnajīti is the other name of Satya. She got 10 sons like Veera and others. Kaalinidi got 10 sons by the names of Sruta and others. Among these, there is a specific description of “Ekala” (by himself) to indicate that he was capable of destroying all the enemies, single-handed. The 10th and last child was Somak. Lakshmana (Madri) had 10 sons such as Sughosha and others. “Uordhwaga” is one of the names. Mahasakti is the name of one son, as also Ojha and Aparajita are also individual names of children.”

वृको हर्षोऽनिलो गृध्रो वर्धनोऽन्नाद एव च।

महाशः पावनो वह्निर्मित्रविन्दात्मजाः क्षुधिः॥१६॥

VERSE 16 Meaning: “The queen Mitravinda gave birth to 10 sons viz. Vrika, Harsha, Anila, Gridhra, Vardhanu, Annada, Mahasa, Pavana, Vahni and Kshudhi.”

श्रीसुबोधिनी : वृकादयो दश मित्रविन्दायाः। महाश इति नाम। क्षुधिर्दशमः सङ्ख्यापूरकः॥१६॥

SRI SUBODHINI: The sons of Mitravinda are Vrika and others. The word “Mahasa” is a name. The last son’s (10th) name is “Kshudhi”.

संग्रामजिद्वृहत्सेनः शूरः प्रहरणोऽरिजित्।

जयः सुभद्रो भद्राया वाम आयुश्च सत्यकः॥१७॥

दीप्तिमांस्ताम्रपत्राद्या रोहिण्यास्तनया हरेः।

VERSES 17 and 17 ½ Meaning: "The queen Bhadra gave birth to 10 sons viz. Sangramajit, Brihatsena, Soora, Praharana, Arijit, Jaya, Subhadra, Vama, Aayu and Sathyaka. Our Lord's wife by the name of Rohini gave birth to 10 sons by the names of Deeptimaan, Tamrapatra and others."

श्रीसुबोधिनी : सङ्ग्रामजिदादयो दश भद्रायाः। सत्यको दशमः। रोहिणी षोडशसहस्राणां शताधिकानां मुख्या। क्वचिदेषैवाष्टमहिषीमध्य इति भद्रायाः स्थाने मन्त्रशास्त्रे प्रसिद्धा। तस्या दीप्तिमान् पुत्रः अष्टमहिषीपुत्रतुल्यः। तेनैकाशीति पुत्राः एकाशीति भक्तिप्रकारा इव भगवता प्रकटीकृता इति द्योतितम्। ताम्रपत्राद्या रोहिण्यास्तनयाः साधारणाः। अस्या दशपुत्रागणनमन्यासां दशपुत्रत्वख्यापकम्॥१७½॥

पौत्रान् निरूपयन् एकं निरूप्य तत्सदृशा अन्य इत्यतिदिशति प्रद्युम्नाच्चनिरुद्धोऽभूदिति।

SRI SUBODHINI: From the name of Sangramajit to Satyaka, 10 sons were born. Bhadra had 10 sons. Among the 16100 wives, Rohini was the most important wife. In some science or Sastra of "Manthras", Rohini has been referred to as one of the 8 important wives as Bhadra. Her son Deeptimaan was equal to all the children of the 8 principal wives of the Lord. These 81 (10 x 8 + 1) sons were symbolic of the 81 types of "Bhakthi" to our Lord. Rohini's other children like Tamrapatra etc. were ordinary and her 10 sons are not named, as they were not famous.

By describing His grandsons here, by describing one, it is mentioned that all others were also like this one

grandson. Aniruddha was born out of Pradhyumna. This is being described in the next verse.

प्रद्युम्नाच्चानिरुद्धोऽभूद्रुक्मवत्यां महाबलः॥१८॥

पुत्र्यां तु रुक्मिणो राजन्नाम्ना भोजकटे पुरे।

एतेषां पुत्रपौत्राश्च बभूवुः कोटिशो नृप।

मातरः कृष्णजातानां सहस्राणि च षोडश॥१९॥

VERSES 18 and 19 Meaning: “Pradhyumna’s wife whose name is Rukmavati, being the daughter of Rukmi, gave birth to Aniruddha, in the city of Bhojakata.” (18)

“Oh king! Crores of sons and grandsons were born. The sons of our Lord Shri Krishna had 16000 mothers”. (19)

श्रीसुबोधिनी : रुक्मवती रुक्मिणः पुत्री मातुलकन्या। प्रद्युम्नस्तत्रैव क्रियत्कालं स्थितः। तत्रैव विवाह कृत्वा पुत्रमुत्पादितवान्। शत्रुगृहे कथमेकाकी स्थित इति शङ्कां वारयति महाबल इति। चस्त्वर्थे। भगवदाविष्टात् प्रद्युम्नादनिरुद्धो जात इति ज्ञापयितुं चकारः। अन्यथा कामाज्जातोऽप्रयोजकः स्यात्। मायावत्यामुत्पादनं वारयति पुत्र्यां तु रुक्मिण इति। मायावत्या नामान्तरमावेशो वा स्यादिति तुशब्दः असम्भावनां व्यावर्तयति। राजन्निति सम्बोधनं प्रद्युम्नस्य द्वारकाप्रेषणाभावं द्योतयति। सोऽपि राजा तत्रैव जामातरं दुहितरं च स्थापितवानिति। पुरे स्वनगरे। नाम्ना भोजकटे। एकं पौत्रमुक्त्वा अन्यानतिदिशति। एतेषां पुत्रपौत्राश्च पुत्राः पौत्राश्च कोटिशो जाताः। न तेषु दशसङ्ख्यानियमः। सर्वेषामैकमत्यार्थमाह मातरः कृष्णजातानामिति। सर्वेषामेव भगवत्पुत्राणां सर्वा एव भगवत्स्त्रियो मातरः। यथा जननी, तथैव सर्वा इति सापत्न्याभावो निरूपितः। चकारादष्टोत्तरशतम्। ॥१८-१९॥

रुक्मिकन्याविवाहः असम्बद्ध इति तत्र हेतुं पृच्छति कथमिति।

SRI SUBODHINI: Rukmavati, the daughter of Rukmi was the uncle’s daughter for Pradhyumna, who had stayed at his uncle’s place for a long time. He got married there

only and the son was born. How was he able to live in our Lord's enemy's house alone? Answering this, our Shri Mahaprabhuji says, that Pradhyumna was of "immense strength and prowess" (Mahaabala). He was not afraid to live there alone. The word "Cha" (and) has been used to give the meaning of "Tu" (but) — indicating that it was only our Lord's power, which had ingressed into Pradhyumna, which originated the son Aniruddha for Pradhyumna. If this power of our Lord was not there, this "son", being born out of "desire", would not be useful at all.

What about Pradhyumna's other wife Mayaavati? She was different from Rukmavati. The king has been addressed as "Oh king! (Raajan) to indicate that, Pradhyumna was not sent back to Dwaraka, as he lived there with Rukmi, in his father-in-law's house, along with his wife! The city, where they lived was known as Bhojakata (the present Bhuj in "Kutch" of Gujarat). There is description made of one grandson for our Lord by name viz. Aniruddha, and there is also reference to crores of grandsons as there was no limit of 10 children for each of them (which the Lord had stipulated for Himself). All of them had "unanimity" of views and principles, and to signify this, it is said that all of them treated the 16000 wives of our Lord as their own "mothers", without any difference or division! No one ever thought of anyone of them as a "step mother"! The word "Cha" is used to denote the same nature of the rest of the 108 wives of our Lord!

It may be said, that Pradhyumna's marriage with Rukmi's daughter is not appropriate! What is the reason for this "inappropriate" (if any) marriage? This is answered through the next verse.

राजोवाच—

कथं रुक्म्यरिपुत्राय प्रादाददुहितरं युधि।

कृष्णेन परिभूतस्तं हन्तुं रन्ध्रं प्रतीक्षते।

एतदाख्याहि मे विद्वन्दिषोवैवाहिकं मिथः॥२०॥

VERSE 20 Meaning: “The king asked, “Oh! Wise Shri Sukadeva! How did Rukmi give his daughter in marriage to his enemy’s son? In fact, Rukmi had been defeated and humiliated by our Lord Shri Krishna in the battle, and he was waiting for an opportunity and opening, to kill our Lord and take revenge. Due to this situation, how did this relationship of marriage take place? Please explain to me.”

श्रीसुबोधिनी : विवाहः स्नेहकृत पुत्रः पितुरिति अर्यपेक्षया अरिपुत्रो द्वेष्यो भवति, दुहिता चात्यन्तं प्रिया। द्वेषकारणमाह युधि कृष्णेन परिभूत इति। विस्मृतो द्वेष इति चेत्। तत्राह हन्तुं रन्ध्रं प्रतीक्षत इति। अद्यापि द्वेषव्यापारात् निवृत्तः। रन्ध्रमिति साक्षाद्विरोधे असामर्थ्यं सूचितम्। प्रसिद्धसम्बन्धहेतोरभावात् हेत्वन्तरं पृच्छति एतदाख्याहीति। विद्वन्निति कथने ज्ञानं हेतुभूतं निर्दिशति। द्विषोः परस्परं द्वेषविषययोः मिथो वैवाहिकं विवाहसम्बन्धि व्यवहरणं कारणं वा॥२०॥

नन्वेतत्पूर्वं न श्रुतम्, समाव्यभावादधुना न चिन्त्यत इति तज्ज्ञानं कथमिति चेत्, तत्राह अनागतयतीतं चेति।

SRI SUBODHINI: Marriage takes place, usually, due to “love” i.e. those who love each other, marry and get related to each other. Usually the son is considered as of the “form” (Roopa) of his father only. Due to enmity, the son of the enemy has to be considered, as one’s enemy only. Moreover one’s own daughter is always loved intensely.

Here, the reason for this “enmity” is being reiterated. Rukmi was defeated in the battle by our Lord Shri Krishna. Hence, Rukmi’s hatred for our Lord did not vanish, but continued stronger everyday. Of course, Rukmi did not have the capacity to confront our Lord and fight Him. Moreover no special reason is seen for this “marriage” relationship. Hence, king Parikshit is asking Shri Sukadeva, as to what was the reason for the forging of this “marriage relationship”? By addressing Sri Sukadeva as “very wise” (Vidwan) the king told, “You are full of wisdom, and due to this, you will be aware of the ideal behind this event of the “marriage” of the children of the two enemies! Please be gracious to explain to me the reason.”

This sort of statement by the king was not heard or seen before! How did Sri Sukadeva get this knowledge, in spite of not being in “Samadhi” (one with the Lord). This is being answered through the next verse.

अनागतमतीतं च वर्तमानमतीन्द्रियम्।

विप्रकृष्टं व्यवहितं सम्यक् पश्यन्ति योगिनः॥२१॥

VERSE 21 Meaning: “The Yogis are able to have “Darsan” of that truth, which cannot be attained through one’s senses or during the past, present or in the future time (i.e. in “time”) — as this “truth” is beyond “time” (Kaala), is very far, and is not under the control of anyone.”

श्रीसुबोधिनी : योगिनां देशकालव्यवधायकानि ज्ञाने न प्रतिबन्धकानि। यथा चक्षुःसन्निकर्षः प्रत्यासत्तिः प्रत्यक्षे, तथा सर्वत्र योगिनां योगजधर्मः प्रत्यासत्तिः। कालो हि वस्तूनि नयति, यथा नदी जलम्। यद्यपि जलमभिज्ञानद्रव्यसहितं क्वचिद्देशे स्थितं तस्मिन् समये तद्देशस्थितः पश्यति, तथापि प्रदेशान्तरे गतं न पश्यति तद्देशस्थितः। सहगतो वा तदपि पश्यति।

यथा वा मनुष्यैर्द्रष्टुमयोग्यमपि देवाः पश्यन्ति, यथा सर्वैराच्छन्नं कालज्ञाः पश्यन्ति, एवं सर्वसामर्थ्ययुक्तो योग एव सर्वसमर्थः। वर्तमानस्य विशेषणमतीन्द्रियमिति। अतीतं यत्रानुभूतम्। अनागतं यत् ज्ञापकरहितम्। चकाराद्धर्मान्तरमापन्नम्। विप्रकृष्टं देशव्यवहितम्। निकटस्थमपि व्यवहितं भित्त्यादिना। सर्वमेव योगिनः सम्यक् पश्यन्ति। ध्यानेन ज्ञानं ज्ञानिनाम्। योगिनां तु भगवत इव योगजधर्मे प्रकटे सर्वज्ञत्वमिति॥२१॥

तत्र प्रद्युम्नविवाहे हेतुद्वयमाह यद्यप्यनुस्मरन्निति द्वाभ्याम्।

SRI SUBODHINI: Usually the “obstructions”, which are imposed on everyone, by the factors of “space” and “time” cannot be effective to nullify the “Jnana” (knowledge) of the Yogis. Like the eyes are able to see all things, which are situated nearby — thereby enabling one to get near to those, which are seen by the eyes — in the same way, through the power of “Yoga”, the Yogis are able to see everything, as being near to them. “Time” (Kaala) has the capacity to remove and take away “objects” — like the river takes away the water! But, the flowing water can be seen by the onlookers on the way. However, the people who have gone away to another place cannot see this flowing water of the river, as they are stationed “far away” i.e. the constraint of “space” is imposed on them!

It is also said, that the “celestial” beings are able to see those objects, which usually the “humans” cannot see! In view of this, the Yogi, who has developed his capacity, through the power of Yoga, is able to see and understand everything, which the “ordinary” human beings cannot see. Ordinary people cannot even see the “hidden” objects, through their senses, as the “truth” is beyond the ken of the senses. No one knows about this “truth”, as no one has experienced it before. The Yogi is able to see and understand the objects, which have attained or taken to

different qualities, or which have gone away to another place or may be very near, but is camouflaged by a covering or a wall. All these objects, the Yogi is able to see clearly. The "Jnanis" get their "Jnana" (knowledge) through "meditation". But for the "Yogis", the qualities and virtues, which get originated in them, through the process of "Yoga", make them "omniscient", like our Lord Himself!

Through the next two verses, two reasons are given for this type of "marriage" of Pradhyumna.

यद्यप्यनुस्मरन्वैरं रुक्मी कृष्णावमानितः।

व्यतरद्भागिनेया सुतां कुर्वन्स्वसुः प्रियम्॥२२॥

VERSE 22 Meaning: "Rukmi, humiliated by Shri Krishna, with a view to please his sister Rukmini, although he did not forget his enmity with our Lord Shri Krishna, gave his daughter in marriage to his sister's son (i.e. Pradhyumna)."

श्रीसुबोधिनी : 'स्वसुः प्रियं कुर्वन्' इत्येकम्, 'स्वयंवरे कन्ययैव वृत' इत्यपरम्। तत्र प्रथममुपपादयति। कृष्णावमानितः वैरमनुस्मरन् यद्यपि वर्तते, यथापि स्वसुः प्रियं कुर्वन् भागिनेयाय भगिनीपुत्राय मातृपक्षपातिने सुतामदात्। अनुरोध्या स्वसा, सा पूर्वमपकृता तदभिप्रायमज्ञात्वा पश्चात् ज्ञात्वा कथं प्रसन्ना भवतीति विचार्य, प्राणश्च तया रक्षित इति, स्वकन्यां तत्पुत्राय प्रायच्छत्। 'प्रियं प्रियाय चेद्दीयते, तदा प्रसन्नः सर्वोऽपि भवतीति॥२२॥

द्वितीयमाह वृतः स्वयंवरे साक्षादिति।

SRI SUBODHINI: Rukmi wanted to please his sister Rukmani. This is one of the reason. The second reason, was that his daughter had chosen Pradhyumna in a "Swayamwara" ceremony. Despite his hatred to Lord Shri Krishna, he wanted to do only those actions, which would please his sister Rukmini, as otherwise, our Lord Shri

Krishna would have easily killed him! In this way, realizing that Rukmini had, indeed, done a great favour to him (by saving his life), Rukmi wanted to undo, the earlier "humiliation" inflicted on Rukmini by himself and other family members (i.e. forcing her to marry Sisupala etc.). Hence, with a view to make amends for this, and with a view to please Rukmini, Rukmi gave his daughter in marriage to Pradhyumna. This made Rukmini happy, as she really desired for this to happen.

The second reason is being given through the next verse.

श्रीशुक उवाच—

वृतः स्वयंवरे साक्षादनङ्गोऽङ्गयुतस्तथा।

राज्ञः समेतान्निर्जित्य जहारैकरथो युधि॥२३॥

VERSE 23 Meaning: "Shri Sukadeva said, "The daughter of Rukmi chose Pradhyumna, who was the veritable replica of the cupid, the god of desire (Kaamadeva), during the Swayamvara. At that time, despite having only one chariot, Pradhymna became victorious over the gathered kings, and brought her back "abducting her".

श्रीसुबोधिनी : यद्वशादन्येऽपि ब्रियन्ते, स एव साक्षात् पूर्वमनङ्गः। अतः कयाप्यवृतः इदानीमङ्गयुतो जात इति तयाभिज्ञया वृतः। स्वयंवरे वृतो न प्रत्याख्यायत इति, स महाभिमानी कन्यायाः स्वयंवरं कृतवान्, पश्चाद्विधानपूर्वकमपि सन्तोषेण दत्तवानिति व्यतरदित्युक्तम्। तस्य रूपमेव महत्, न पौरुषं भविष्यतीत्याशङ्क्याह राज्ञ समेतान्निर्जित्य जहारेति। युधि सावधानान्, तत्रापि मिलितान् सर्वान् नितरां जित्वा। एकरथ इत्यसहायः, हत्वा मातुलगृहमेव गत इति पूर्वश्लोकानुरोधादवसीयते। एकरथत्वादिधर्मैः प्रतीत्या पितुरधिकत्वमुक्तम्॥२३॥

एवं धर्मप्रस्तावे पुत्रस्योत्पत्तिं विवाहं चोक्त्वा कन्यादानमपि भगवत्कृतमाह
रुक्मिण्यास्तनयामिति।

SRI SUBODHINI: Cupid, though formless, controls everyone under his sway. Now that cupid (Kaamadeva) has got a "body", and Rukmi's daughter recognized him, as such, and chose him as her husband. During the "Swayamvara", if a husband is chosen by the girl, then there is no "blemish" at all. Hence Rukmi, who was a very egoistic person, arranged this "Swayamvara" ceremony, and as per the Vedic traditions, with great joy and satisfaction, the marriage was celebrated. Pradhyumna was very good looking. Will he be also valorous and brave? Removing this doubt, it is said, that Pradhyumna was challenged by all the kings for a fight, and Pradhyumna, without any assistance, despite being having only one chariot, conquered, in the battle, all these kings and came to his uncle's home "abducting" his own uncle's daughter! By the reference made to Pradhyumna fighting the group of kings, while having only "one chariot", it is indicated, that he was of greater strength than his father also!

In this way, while describing the discharging of our Lord's duties, after explaining the origin of His sons and the marriage of Pradhyumna, the "giving away" of his daughter in marriage, by the Lord is being described through the following verse.

रुक्मिण्यास्तनयां राजन्कृतवर्मसुतो बली।

उपयेमे विशालाक्षीं कन्यां चारुमतीं किल॥२४॥

VERSE 24 Meaning: "Our Lord arranged for the marriage of his daughter by the name of Charumati, with

Swayamvara ceremony. Despite his hatred to Lord Shri Krishna, he wanted to do only those actions, which would please his sister Rukmini, as otherwise, our Lord Shri

very wide and long eyes, born out of Rukmini, with the son of Kritavarma by the name of Bali.”

श्रीसुबोधिनी : कृतवर्मा यादवः बलीति नाम। विशालाक्षीमिति सौन्दर्यम्। चारुमतीमिति नाम। कन्यामाहूय दत्ताम्। रुक्मिण्यास्तनयामित्यनेन अन्यासामपि कन्या उक्ताः सन्तीति तथा तासां विवाहांऽपि ज्ञातव्यः। विशालाक्षीमिति सौन्दर्यं तस्या विवाहे प्रयोजकमुक्तम्, नतु महतः कन्यात्वम् चारुमतीमिति नाम्ना अन्या अपि कन्याः सन्तीति सूचितम्। तेन रुक्मिण्याः पञ्च कन्याः पञ्चचकारैरुक्ताः अध्यवसेयाः, अन्यासामपि यथाचकारं कन्यका ज्ञेयाः। किलेति प्रसिद्धे। न तु व्यासादिभिरेतदुपदिष्टमिति। महत्वाख्यापकत्वात् केवलं लौकिकत्वात्॥२४॥

ततोऽनिरुद्धस्तत्रैव भोजकटे जातः। तस्यापि विवाहं तत्रैवाह दौहित्रायानिरुद्धायेति।

SRI SUBODHINI: Kritavarma was a Yadava and his son's name was “Bali”. Rukmini had a daughter by the name of Charumati, who had wide long, beautiful eyes. The Lord arranged for her marriage by calling out to her. From this reference to the daughter of Rukmini, as Charumati, we can understand, that she had other daughters also. Through the use of the 5 words of “Cha” (and), we can realize that Rukmini had 5 daughters. By referring to Rukmini daughters, we should also realize, that the Lord arranged the marriage of daughters of the other queens also. Of course sage Vyasa has not said this, specifically. We can easily understand through our “worldly” reasoning, that the Lord had undertaken to do this also.

Aniruddha was born in Bhojakata and his marriage also took place there. This is being described through the next verse.

दौहित्रायानिरुद्धाय पौत्रीं रुक्म्यददाद्धरेः।

रोचनां बद्धवैरोऽपि स्वसुः प्रियचिकीर्षया।

जानन्नधर्मं तद्यौनं स्नेहपाशानुबन्धनः॥२५॥

VERSE 25 Meaning: "Though Rukmi had borne enmity towards our Lord Krishna, with a view to make his sister (Rukmini) happy, and due to his attachment caused by his love, he offered in marriage his granddaughter Rochana to the grandson of our Lord, Aniruddha, although knowing fully well that this marriage, between very close relatives, was not righteous." (Adharmik).

श्रीसुबोधिनी : स्वकुलस्थां कन्यामन्यो विवाहं मा करोत्विति। तस्या नाम रोचनेति। साप्यनिरुद्धस्य मातुलकन्या। तावता द्वेषः शान्तो भविष्यतीत्याशङ्क्याह बद्धवैरोऽपीति। स्वसुः प्रियचिकीर्षयेति पूर्ववद्धेतुः। यावज्जीवं यदेव किञ्चिदुत्कृष्टम्, तदेव भगिनीप्रीत्यर्थं दत्त्वानित्यवसीयते। अन्यथा पुनः पुनः तद्धेतुत्वेन नोच्येत। ननु तस्मै देयं दत्तवान्, कथमेतावता स्वसा प्रीता भवतीति चेत्। तत्राह स्वसुः प्रियचिकीर्षया जानन्नधर्मं तद्यौनामिति। स्त्रीसम्बन्धः अधर्मो भवति। 'माता पितामही यस्य तथैव प्रपितामही। तिस्र एककुले जाताः सोऽभिषस्तो निगद्यत' इति तस्यामुत्पन्नस्याभिषस्तदोषात् तद्यौनमधर्मरूपं भवति। अधर्ममप्यङ्गीकृत्य स्वसुः प्रियार्थं दत्तवान्। ननु निषिद्धाचरणे कथं प्रियम्, न वा तत्प्रियं प्रियं भवतीत्याशङ्क्याह स्नेहपाशवशं गत इति। स्नेहे सर्वमेव समीचीनं भासते। उभयोः परमस्नेहात् तद्गतो दोषो न भासते। अतो जानन्नपि एवं कृते प्रियं भवतीत्युभयोलौकिकबुद्ध्या तथा कृतवानित्यर्थः॥२५॥

अयं विवाहः लौकिकवदिति दत्तायां कन्यायां वरयात्रिकाः भगवदादयः सर्व एव समागता इत्याह तस्मिन्नभ्युदय इति।

SRI SUBODHINI: Rukmi desired that a daughter from his family should not get married into another family. Hence he gave his granddaughter by the name of

Rochana, in marriage to our Lord's grandson Aniruddha. For Aniruddha, she was his uncle's daughter. If we were to conclude that, with this marriage, the hatred of Rukmi to our Lord, will get removed, on this, it is said, that this hatred was not removed. If this was so, why did Rukmi arrange for this sort of marriage? On this, the reason given earlier is repeated i.e. only with a view to please his sister Rukmini, this action was done. Rukmi had the thought that, so long as he was alive, he would give the "best of everything" to his sister Rukmini, with a view to please her! How will she become happy with this arrangement? For this, Rukmi had the reply, that despite the marriage being "Adharmik" (inappropriate), he did this, only with a view to please her. This type of "relation" is considered as "Adharmik" (unrighteous). The rule is, that in whose family the mother, grandmother and great grandmother are of the same lineage, there, it is stipulated, that no one should marry a girl from such a family, and if this is done, then this person is termed as "sinful" and having done a prohibited blemishful act! The marriage here is "Adharmik". Rukmi ignored this scriptural stipulation only with a view to please his sister, and gave his daughter and granddaughter in marriage. How can this "Adharmik" act appear as "pleasant", as by its very nature, an "Adharmik" act is considered as unpleasant? On this, it is said, that Rukmi was under the control of his love for his sister, and he did not see anything wrong in this marriage. In this way, through mutual love, they did not regard this action as blemishful. Thus, even after knowing it to be wrong, they went ahead with this marriage, from a purely "worldly" point of view and with a view to please Rukmini.

This marriage happened in the “worldly” way. Due to this, when the actual marriage ceremony was taking place, our Lord and others participated in the procession of the bridegroom! This is being described through the next verse.

तस्मिन्नभ्युदये राजरुक्मिणी रामकेशवौ।

पुरं भोजकटं जग्मुः साम्बप्रद्युम्नकादयः॥२६॥

VERSE 26 Meaning: “Oh king! On the eve of the festival of this marriage, Saamba, Pradhyumna and others were taken along by our Lord, Rukmini and Shri Balarama to the city of Bhojakata.”

श्रीसुबोधिनी : विवाहोत्सवे रुक्मिणी मुख्या। निमित्तत्वात्। ततो लौकिकमिति ज्येष्ठानुक्रमेण रामकृष्णौ पुरत्वमापन्नं भोजकटस्थानं प्रतिज्ञास्थानं जग्मुः। रामकेशवाविति ययोर्गमनमसम्भावितं तौ निरूप्य, साम्बप्रद्युम्नादयः वरयात्रिका निरूप्यन्ते। सुन्दरः साम्ब इति प्रद्युम्नादपि प्रथमं निर्दिष्टः, कप्रत्ययोऽनादरे, निषिद्धत्वात्॥२६॥

निषिद्धाचरणस्य फलमाह तस्मिन्निवृत्त उद्वाह इति।

SRI SUBODHINI: Rukmini was the most important person during this festival of marriage — as she was the “sole” single reason for this marriage happening! Later, all the “worldly” celebrations are being described. Our Lord and Shri Balarama, whose visit to this place was not otherwise possible, now came there to participate in the “bridegroom’s” procession, along with Saamba, Pradhyumna and others. This city of Bhojakata, is the place wherein Rukmi had taken a vow. Samba was very handsome and hence, his name has been mentioned before Pradhyumna.

The result of “blemishful” act is being described through the next verse.

तस्मिन्निवृत्त उद्वाहे कालिङ्गप्रमुखा नृपाः।

दृप्तास्ते रुक्मिणं प्रोचुर्बलमक्षैर्विनिर्जया॥२७॥

VERSE 27 Meaning: “After the marriage was fully completed, the king of Kalinga, who was a prominent king, and other kings began to tell Rukmi, that he should play the game of dice, and become victorious over Shri Balarama.”

श्रीसुबोधिनी : कन्यादानानन्तरं वरयात्रायामपि मित्राया कलिङ्गदेशाधिपतिः देशनाम्नैव प्रसिद्धः। स्वतः स्नेहेन तूष्णींभूतमपि रुक्मिणं प्रोचुः। यतो दृप्ताः। नापि तस्य तथा करणे किञ्चित्प्रयोजनमस्ति॥२७॥

नन्वक्षयः कथमेकान्ततो ममैव भविष्यतीत्याशङ्कयामाह अनक्षज्ञ इति।

SRI SUBODHINI: After the marriage was over, and after completing the procession of the bridegroom, the king of Kalinga, who was a proud person inspired Rukmi, who was sitting quietly out of his love for his sister, to play the game of dice with Shri Balarama and defeat him. There was no purpose at all in this.

How did Rukmi feel, that he only will win in this game of dice? This is answered by the following verses.

अनक्षज्ञो ह्ययं राजन्नपि तद्व्यसनं महत्।

इत्युक्तो बलमाहूय तेनाक्षै रुक्म्यदीव्यता॥२८॥

शतं सहस्रमयुतं रामस्तत्रादधे पणम्।

तं तु रुक्म्यजयत्तत्र कालिङ्गः प्राहसद्बलम्।

दन्तान्संदर्शयन्नुच्चैर्नामृष्यत्तद्धलायुधः॥२९॥

VERSES 28 and 29 Meaning: “Oh king! Shri Balarama did not know to play this “gambling” game of dice! The king of Kalinga told that Shri Balarama is

really interested to play. Hence Rukmi invited Shri Balarama and began to play the game of dice. But in all this, Rukmi became victorious. At this time, the king of Kalinga, showing his teeth, began to laugh at the defeat of Shri Balarama, who was not able to tolerate this insulting laughter."

श्रीसुबोधिनी : ये हि वैदिककर्मपरा धर्मपरा वा ते ह्यक्षज्ञा भवन्ति। बलस्यानुभयरूपत्वात् युक्तमेवाक्षाज्ञानमिति हिशब्दः। राजन्निति सम्बोधनात्त्वमक्षज्ञ इति। अपि तद्व्यसनं महदिति अज्ञो न क्रीडिष्यतीति शङ्कां वारयति। अत आदौ प्रवृत्तः पश्चात् निवर्तिष्यत इति पराजितो भविष्यति। एवमुपपत्त्या प्रबोधितः तथा कृतवानित्याह इत्युक्त इति। बलः पूर्वं ज्ञानोपदेशात् सान्त्वनात् हित इति बलमेवाहूय भगवतः सकाशात् पृथक्कृत्य, रुक्मी दुर्बुद्धिरदीव्यत, तत्राक्षान्गृहीत्वा रुक्मी प्राह 'पणः क्रियता'मिति। भिन्ना सङ्ख्या चतुर्दिक्ष्वक्षेषु लिख्यते। तत्र कस्यचित् समसङ्ख्या, कस्यचिद्विषमसङ्ख्येति पूर्वमेव प्रतिज्ञाय, क्रीडार्थं प्रवृत्तौ। ततोऽक्षहस्तेन रुक्मिणा आज्ञप्तः शतं सहस्रमयुतं उत्तरोत्तरं दशगुणं रामस्तत्र पणमादधे। तं तु पणं स्वानुकूलतया अक्षान् पातयित्वा रुक्मी अजयत्। तत्रानक्षज्ञता कालिङ्गेन प्रथमतो निरूपितेति बलं प्राहसत्। तदपि हसनं प्रकटमित्याह दन्तान्संदर्शयन्नुच्चैरिति। तन्मनसि कापट्येन हसतीति हलायुधो नामृष्यत्। ननु नीतिज्ञेनावश्यं हास्यं सोढव्यम्, तत्राह हलायुध इति॥२८-२९॥

SRI SUBODHINI: He who is attached to the "Vedic" rituals or following this path, only know how to play this game of "dice". Shri Balarama did not have these two qualities, and due to this, he was not in the know, as to how to play this game! This is indeed appropriate "Oh king!" – through this addressing, it is explained that "as you are a king", you are aware of this game, and you also know to play this". When Shri Balarama did not know how to play, than how will he play? This doubt is removed by saying, that he was

indeed very eager to play, and hence he will play! In fact, if he gets going with a game, then he will never withdraw from playing at all! Hence, He is bound to loose. In this way, understanding Shri Balarama very clearly, through this reasoning, Rukmi decided to play with Shri Balarama. He thought that Shri Balarama was beneficial to him as he had made Rukmi peaceful, by giving his instructions on "Jnana" (knowledge), earlier! By thinking like this, Rukmi called out to Shri Balarama, to play with him. Shri Balarama came to Rukmi, having got separated from our Lord. The vile and wicked Rukmi began to play the game with Shri Balarama. Shri Balarama now laid bets of 100, 1,000 and 10,000 and Rukmi, using methods of cheating, played his game in such a way, that he only won in this game. The king of Kalinga had told, in the first instance itself, that Shri Balarama did not know to play this game. Now, on seeing Shri Balarama defeated, he began to laugh out derisively, showing all his teeth, in an insulting way on Shri Balarama's defeat! Everyone present felt, that Shri Balarama was insulted in this way. Shri Balarama understood that this "laughter" was a "facade", and it was done as an "insult" to him! Shri Balarama was not able to tolerate this "insulting laughter". The one, who knows clearly the rules of justice will definitely tolerate this insult and, Shri Balarama should also tolerate this, as He was aware of the rules of justice (Neeti). But answering this, it is said that Shri Balarama had "the weapon of plough", and hence was not able to tolerate or put up with this "insult".

ततो लक्षं रुक्म्यगृह्णाद् ग्लहं तत्राजयदबलः।

जितवानहमित्याह रुक्मी कैतवमाश्रितः॥३०॥

VERSE 30 Meaning: "Later Rukmi put his bet of one lakh. But now Shri Balarama won this game. Yet Rukmi, in a cheating way, told, that it was he who had really won this game."

श्रीसुबोधिनी : ततो वारत्रयानन्तरं जये वा पराजये वा विपर्यस्य अन्यः पातयेदित्यक्षशास्त्रात् कपटादिशङ्कानिवृत्त्यर्थं बल स्वयमक्षान् गृहीत्वा अपातयत्। ततः अयुतादृशगुणं रुक्मी लक्षं ग्लहं पणात्मकं द्रव्यं प्रतिज्ञातवान्। तत्र तस्यां क्रीडायां बलः अजयत्। एकान्ते क्रीडतीति न स्वकीयाः साम्बादयः साक्षिणः, परं तदीया एव सर्वे। अत एकवारमेव भूयान् पराजयो जात इति, द्यूते मृषा भाषणं न विगीतमिति, जितवानहमित्याह रुक्मी। तानक्षान् विपरीततया धृत्वा प्रदर्श्य कैतवमाश्रितः कपटेनैव जेष्यामीति निश्चित्य मृषोक्तवान्॥३०॥

SRI SUBODHINI: It is the rule of the science of "gambling" (dice), that the opponent will play the game after the proponent plays the game thrice! Shri Balarama now took the dice in his hand, and Rukmi put a bet of 1 lakh. Shri Balarama put the dice in such a way, that it was Shri Balarama who won this game. This game was being played, where no one else was preset from Shri Balarama's side. There was no witness from Shri Balarama's side, such as Saamba and others. All others who were present there, belonged to the side of Rukmi. Now Rukmi got defeated in a very big way. It is said, that it is not a "blemish" to speak an "untruth", while "gambling". Hence, Rukmi told that "I have won". He began to show the dice, in an inverted way, to prove that it was he, who had won. In fact, he had got determined, even from the very beginning that, he will somehow win, even by deceit, and employing "cheating" ways! Hence, he began to tell lies.

मन्युना क्षुभितः श्रीमान्समुद्र इव पर्वणि।

जात्यारुणाक्षोऽतिरुषा न्यर्बुदं ग्लहमादधे॥३१॥

VERSE 31 Meaning: “Like on the day of full moon, the ocean begins to show it's agitation (disturbance), in the same way, our Lord Shri Balarama, became very unhappy, through His anger; Now, he put up a bet of 10 crores, with great anger and with His natural red hued eyes.”

श्रीसुबोधिनी : तदा मन्युना क्षुभितस्तदसहमानः। देयाभावादसहनं भविष्यतीत्याशङ्क्य निराकरोति श्रीमानिति। पूर्णधनः। निवार्यमाणोऽपि सहज एव तादृश इति। तस्मिन् काले तथैव युक्तमिति दृष्टान्तमाह। समुद्रः पौर्णमास्यामिवेति। स हि पूर्ण चन्द्रमभिमुखो गच्छति, तथायमपि मच्छिष्य एव मत्तोऽप्युत्कर्षं वाञ्छति, अनृतं च वदतीति चन्द्रमिव जिघृक्षुर्जातः। जात्या स्वभावेन च अरुणाक्षः, अक्रुद्धोऽपि क्रुद्ध इव प्रतीयते, क्रोधे तु का वार्तेत्यर्थः। अतिरुषा सुतरामरुणाक्षो जातः। अतो मनसि मारणीयोऽयमिति भावो निरूपितः। ततो वारत्रयं क्रीडितव्यमिति पुनरक्षान् बलो गृहीतवान्। तदा रुक्मी न्यर्बुदं ग्लहमादधे, प्रतिज्ञातवान् दशकोटिमितम्। वारत्रयेण यावद्दशगुणं तावत्सकृदेवादधे, यथैकानृतेनैव सर्वमनृतं भवति॥३१॥

पूर्ववत् तं चापि रामो जितवान्, अभिज्ञतया न, किन्तु दैवगत्येत्याह धर्मेणेति।

SRI SUBODHINI: Stung to the quick, Shri Balarama got great anger, and an agitated mind, unable to put up with the “lie” of Rukmi. Was this anger due to the fact, that He did not have enough money to pay to Rukmi? Not at all. Removing this doubt, it is said, here in this verse, that Shri Balarama is “Sreeman” — that Shri Balarama had immense wealth, and He did not get anger due to his inability to pay. But, as he was really interested to play, what He did at this time was appropriate. An example is

given here to describe that reaction of our Shri Balarama. Like on the day of full moon, the ocean becomes agitated and disturbed, and tries to go and reach the full moon, through it's raised waves, here, Shri Balarama thought "This Rukmi, despite being my disciple, is trying to conquer Me and become higher than Me? He is also telling lies!" Hence Shri Balarama, who had by nature, red hued eyes and through this, He looked as though He was angry always! Now that real anger had come to Him, his eyes became very red, and the mind's attitude took the form of even killing Rukmi. But composing himself, Shri Balarama took the dice in His hands, as He is supposed to play for three times. At this time, Rukmi set up a bet of 10 crores. i.e. He now put up a bet of all the three "try" together, in one go! Like one "untruth" leads to several "untruths" in our behaviour!

Now also, Shri Balarama, like the previous instance, won the game. He won this game, through His "righteous" (Dharma) nature. This is being explained through the following verse.

तं चापि जितवात्रामो धर्मेण छलमाश्रितः।

रुक्मी जितं मयात्रेमे वदन्तु प्राशिनका इति॥३२॥

VERSE 32 Meaning: "This game (bet) also, Shri Balarama only won through "Dharma". But Rukmi, in a deceitful manner began to say, "I have won, and in this matter, all these people who have assembled here will give the actual decision (as to who has really won)."

श्रीसुबोधिनी : तदा महतीं विनष्टिं दृष्ट्वा, छलमाश्रितः कापट्यमेव कर्तव्यमिति निश्चित्य, रुक्मी आह। चकारेण आहेति पूर्वक्रिया आकृष्यते। मया जितमत्रेमे प्राशिनका ब्रूवन्त्वित्याह। प्राशिनकानामपि। स्वानुगुण्यवचने बलस्य स्वज्ञानमेव भ्रान्तमिति प्रतीतिः स्यात्, तदर्थं प्राशिनकानां सभासदाम्।

येषामग्रे प्रश्नः सम्भवति सन्दिग्धे, ते प्राश्निकाः। तत्र देशादिदेवाः साक्षात्
इति, कालिङ्गादिषु ते अनिविष्टाः, दुष्टत्वात्तेषाम्॥३२॥

तत्रत्यानां वचनात् पूर्वमेव आकाशवाणी सर्वदेवतामयी सन्देहनिवृत्त्यर्थमाह
बलेनैव जितो ग्लह इति।

SRI SUBODHINI: Rukmi, on being defeated again, thought, that he will face a disaster due to this, and got determined that, he should once again resort to “cheating and lying”. He, again began to tell that, “I only have won this bet also, and the assembled group nearby only will tell, as to who has really won?” He further told, that the understanding of Shri Balarama is a “delusion” (that it is He, who has won) and it is better that, let the people, who were watching the game, in the assembly decide finally. Although the celestial deities of the place were the real “witnesses”, as the king of Kalinga and others, gathered over there, were bad and wicked people, these celestial deities, did not enter into them, to tell the actual truth.

Hence, before the assembled group will have their say, the “words from the space” (Aakāshwani) spoke now, informing all of them that, it was Shri Balarama who had won the “bet”. Through this, everyone’s doubt got removed.

तदाब्रवीन्भोवाणी बलेनैव जितो ग्लहः।

धर्मतो वचनेनैव रुक्मी वदति वै मृषा॥३३॥

VERSE 33 Meaning: “At this time, the “voice of words from the space “spoke”. I am telling, on the basis of Dhrama (righteous), that Rukmi is lying and through “Dharma”, it is Shri Balarama only, who has won this bet!”

यद्यप्यक्षक्रीडां न जानाति, तथापि धर्मतः जितवान्। वचनेनैव कंवलं न धर्मरहितेन रुक्मी वदति। वै निश्चयेन। नात्र सन्देहः कर्तव्यः। लौकिकत्वमपि तद्वाक्यस्य निवारयति मृषेति। लौकिकाः अप्येतादृशे न मृषा वदन्ति। ॥३३॥

SRI SUBODHINI: Though Shri Balarama did not know to play this gambling game of dice, He won through "Dharma" (that, which is right and truthful, is said, to win always). The voice from the space said, that Rukmi, was, indeed telling untruthful words. The word "Vai" (yes, certainly) gives the "emphasis", that whatever Rukmi has been telling is "untruth and lies", without any doubt. His words are worldly only, "Even this, the voice from space told, by using the word "MRISHA" (very seldom) that even the "worldly" persons, do not lie at such crucial situations!

तामनादृत्य वैदर्भो दुष्टराजन्यचोदितः।

संकर्षणं परिहसन्बभाषे कालचोदितः॥३४॥

VERSE 34 Meaning: "Rukmi, who was coached and guided by these bad and wicked kings, disregarding the words from the "space", as inspired by the factor of "time" (Kaala), began to laugh at Shri Balarama, and told like this."

श्रीसुबोधिनी : ततः को वायं कृत्रिमः शब्दः प्रमाणम्, साक्षात् प्राश्निकेषु विद्यमानेष्विति तामनादृत्य दुष्टराजन्यैः तथैव वक्तव्यम्, इदं नाङ्गीकर्तव्यमिति प्रेरितः संकर्षणं परिहसन् बभाषे। यतो वैदर्भः, न धर्मप्रधानदेशस्थः दुःसङ्गश्च। स हि जगदेवाकर्षति लयार्थम्। तादृशसामर्थ्यवन्तं परिहसन् कटाक्षहास्यादिभिः अयुक्तमुक्तवान्। ननुवचनस्य किं प्रयोजनम् तूष्णीं स्थातव्यम्, उत्थाय वा गन्तव्यमिति तत्राह कालचोदित इति॥३४॥

भगवता गोपालत्वं समर्थितमिति तदन्तर्याम्यमपि तथैव प्रेरितवान् बाल्ये हि विद्याभ्यासः क्षत्रियाणां च शस्त्राभ्यासः, तस्मिन् समये वनं गोचारणमेव कृतमिति लोकविश्वासार्थं मर्मभेदमाह।

SRI SUBODHINI: On listening to the “voice from the space” the wicked kings coached Rukmi that, when they were all there, actually present in the assembly and are capable of deciding as to who has really won this bet, what is the necessity for an “artificial” voice from the space, to override actual eye-witnesses? Hence they all, together, advised Rukmi to stand firm, and not accept the verdict of the voice of the space! Inspired in this way, Rukmi began to make fun of Shri Balarama, by laughing aloud, and said his words.

The place, where Rukmi was born, was not a holy place or even a “righteous” place (Dharma Pradhana Desa). Due to this, and due to his association with the wicked kings, he began to insult and laugh at Shri Balarama, who is capable of pulling this entire universe, towards it’s destruction (repose), and who is Lord Sankarshana, through his eyes and inappropriate actions. He should not have spoken. He should have kept quiet. There was no necessity to do this, he could have got up and left the place also. He did not do any of this. The reason for this is that, on his head, the factor of “time” (Kaala) had already established it’s control, and that is why, this “time” gave him an “intellect” of this type, which made him behave, as he did!

Our Lord had told that, “We are all Gopalaas! (protectors of cows). Hence, the Lord who is the indweller in Rukmi (Antaryaami) gave him, such an inspiration, that Rukmi spoke very harsh words. He told that the warrior class undergo education, when they are very young and learn the art of weapons, during their youth. But “Gopas” like Shri Balarama, are used to tend and graze the “cattle” only. In this way Rukmi, with a view to gain the faith of this world (that, it is he, who has

won) spoke "hidden" words, through which, Shri Balarama will get angry!

नैवाक्षकोविदा यूयं गोपाला वनगोचराः।

अक्षैर्दीव्यन्ति राजानो बाणैश्च न भवादृशाः॥३५॥

VERSE 35 Meaning: "You do not know the way to play this game of dice! It is due to you, being a cowherd only, as you are aware of grazing the cows and the cattle in the jungle! The game of dice and shooting of arrows are known only to the kings! Not to people like you!"

श्रीसुबोधिनी : यूयं नाक्षकोविदाः, यतो गोपालाः। न हि सर्वविद्यासु सर्वे अभिज्ञाः, तस्माद्वने गोचरा एव। उभयमपि ज्ञायत इति चेत्। तत्राह **अक्षैर्दीव्यन्ति राजान** इति। अभ्यासव्यतिरेकेण न विद्या समायातीति अक्षानामप्रयोजकत्वमाशङ्क्य द्यूतक्रीडापरा अधमा इति शङ्काव्युदासार्थं जयसाधकत्वात् बाणो तुल्यतां वक्तुमाह **बाणैश्चेति**। ननु क्षत्रिया वयमित्युभयं जानीम इति चेत्। तत्राह **न भवादृशा** इति। परगृहे पुष्टा आबाल्यं नीचकर्मणि नियुक्ताः नाक्षबाणकोविदा भवन्तीति निषेधति **न भवादृशा** इति॥३५॥

SRI SUBODHINI: "You do not know to play this game of dice! — as you are a cowherd!" Of course, it is true, that everyone cannot become experts in every type of knowledge or activity. "Due to this reason, you are an expert only in the art of grazing the cows in the jungle!" If Rukmi is told by Shri Balarama that, indeed, He is aware of both (i.e. playing the game of dice and grazing of cattle), Rukmi replies that, only kings play this game of dice. Knowledge does not dawn without "education". Is any "training" required for learning this game of dice? People say that the "gamblers" are usually "bad" persons. Removing this doubt, Rukmi says that, this game of dice also makes one victorious and, for the kings, this is as good as "arrows". Due to this, he says, that the warrior

class, become experts, in both of these, through proper education and training. If Shri Balarama says, that he is also a "Kshatriya" (a member of the warrior class) and hence, he is also aware of both of these "arts", Rukmi replies, that they (Rukmi and his friends) are not like the "warrior class" of Shri Balarama. "You have grown in another's home. From your childhood, you have been engaged in doing petty activities only. Through this, you do not know correctly, the true arts of this game of dice and shooting of arrows." Hence Rukmi said, "We are not like you" (i.e. we are superior, and different from you).

रुक्मिणैवमधिक्षिप्तो राजभिश्चोपहासितः।

क्रुद्धः परिघमुद्यम्य जघ्ने तं नृप संसदि॥३६॥

VERSE 36 Meaning: "When Rukmi ignored Shri Balarama in this way, and the assembled kings also laughed out, Shri Balarama got angry and killed Rukmi, through His plough, in this assembly only!"

श्रीसुबोधिनी : ततः सर्वैरेव 'सत्यं वदती'त्युक्ते, उपहासे च कृते कालप्रेरितो बल तत्रैव दैवगत्या कालमुद्गररूपं परिघमुद्यम्य, संसदि सभायामुपविष्टं एव तं जघ्ने। पक्षपातिभिः तस्य पक्षः पोषणीय इति ज्ञापयन्निव सभायामेव जघ्ने। नृपेति राज्ञां तथाकरणं युक्तमिति ज्ञापयति। क्रुद्ध इत्यविचारः। परिघमुद्यम्येत्यन्या क्रिया निवर्तिता। चकारात्तदीयैः सेवकैःप्युपहासितः॥३६॥

वाक्यापराधे वधं कृत्वा, मानसिकापराधे ताडनमाह कलिङ्गराजमिति।

SRI SUBODHINI: Later all those assembled there spoke, that it was Rukmi who had won the game and "bet" and, that it was Rukmi, who was speaking the truth. They told like this, and began to laugh also. Then, inspired by "time" (Kaala), Shri Balarama, through the Divine dispensation, took His plough and killed Rukmi.

who was seated in this assembly. His partisans, of course, had taken his side only. That is why, to give a fitting answer to his friends, our Shri Balarama killed Rukmi in the hall only. The word "Nripa" (king) has been used here to address the king, to inform that, usually partisan kings behave like this only. But why did Shri Balarama not think before He acted? Why did He act so swiftly? Answering this, it is said that the reason was "anger" - on listening to the despicable words of Rukmi, and on seeing that he was being laughed at, Shri Balarama felt insulted. He then got intense "anger", and through His plough itself, He killed Rukmi. He did not do anything else. The word "Cha" (and) is used to indicate, that not only the assembled kings laughed out, but their aides and servants also insulted Shri Balarama, through their laughter!

As Rukmi had committed the offence through his words, he was killed. Those, in this assembly, who had done the "offence" through their "mind", Shri Balarama punished them, and this is being described, as per the following verse.

कलिङ्गराजं तरसा गृहीत्वा दशमे पदे।

दन्तानपातयत्क्रुद्धो योऽहसद्विवृतैर्द्विजेः॥३७॥

VERSE 37 Meaning: "The king, of Kalinga had laughed out, showing his teeth and the angry Shri Balarama caught hold of him, very quickly, by moving ten feet, and made his teeth fall."

श्रीसुबोधिनी : येनोपहसितः, पलायमानं तं दशमे पदे धृत्वा, क्रियाशक्तिः प्राणस्येति, 'नव वै पुरुषे प्राणा' इति श्रुतेः प्राणानुलोधेन नवप्रयत्नानुपेक्ष्य, दशमं पदे तं गृहीतवान्। ततो लोकेभ्यः दन्ताः प्रदर्शिता इति पुनः प्रदर्शननिवृत्तये

दन्तानपातयत्। अत्रापि क्रुद्ध इत्यविचारः। तस्य दोषमाह योऽहसदिति।
विवृतैर्द्विजैरिति दन्तानामेव पातने हेतुः॥३७॥

SRI SUBODHINI: He, who had made fun of Shri Balarama, through his laughter, was seen by our Lord Shri Balarama, as fleeing away (i.e. the king of Kalinga). Shri Balarama, moved swiftly ten feet, and made his teeth fall, so that, in the future, he will not be able to “laugh” in this way! In fact, on several occasions, this king was laughing by showing his teeth to the world! As “anger” came to Shri Balarama, here also, he did not think twice before His action. Why did He catch this king on the 10th feet? Our Shri Mahaprabhuji brings out the “secret” of this, by telling that the “power of action” (Kriya Sakthi) rests in one’s “Prāna” (vital air). The Vedas say that the “vital air” is of 9 kinds in a person (NAVA VAL PURUSHE PRANAHA). Hence Shri Balarama, following this rule, gave up on him, for nine steps, and caught hold of him, on the 10th step!

अन्ये निर्भिन्नबाहूरुशिरसो रुधिरोक्षिताः।

राजानो दुद्रुवूर्भीता बलेन परिघार्दिताः॥३८॥

VERSE 38 Meaning: “Those kings, who were injured through the wielding of the plough of Shri Balarama ran away out of fear, as their hands, waist, thighs and heads were cut and injured, and they were helpless, due to the flow of blood, from these injured parts of their bodies.”

श्रीसुबोधिनी : अन्येऽप्यनुमोदनकर्तारः निर्भिन्नाः बाहवः ऊरवः शिरांसि च येषां तादृशा जाताः। तत्राभिज्ञानं रुधिरोक्षिताः रुधिरणोक्षिता इति। ततो भीताः सन्तः दुद्रुवुः। स्वतोऽपि भयेन पलायने बलोत्कर्षो न भवतीति पलायने तत्क्रियां साधनमाह परिघार्दिता इति॥३८॥

नन्वेवमनर्थे पौत्रविवाहे जाते भगवता किं कृतमित्यत आह निहत इति।

SRI SUBODHINI: All those partisan kings of Rukmi, and who were approving all the “Adhārmik” actions of Rukmi, had their hands, thighs and heads injured and cut, through the wielding of the “plough” of Shri Balarama. Their bodies were seen drenched with their own blood. As their various bodily parts were broken, they ran away, out of fear. As they were injured through this weapon, despite lack of will and strength to run, they ran away due to fear.

As an “unfortunate” event, in this way, had occurred during the marriage of his own grandson, we have to see now, as to what our Lord Shri Krishna did? This is being dealt with through the next verse.

निहते रुक्मिणी श्याले नाब्रवीत्साध्वसाधु वा।

रुक्मिणीबलयो राजस्नेहभङ्गभयाद्धरिः॥३९॥

VERSE 39 Meaning: “On the death of His brother-in-law Rukmi, our Lord did not say either “very good” or “very bad” — but kept quiet, by not telling anything. He became quiet due to the fear, that He wanted to avert breaking off relationship and love from either Shri Balarama or Rukmani.”

श्रीसुबोधिनी : एक एव श्यालो हतः। विवाहे श्यालः पावित्र्यहेतुर्भवति। अतः किञ्चिद्वक्तव्यम्। धर्मस्थापनायां दुष्टो मारणीय एव। अतो न वक्तव्यमेव। तदुभयं निषेधति। श्याले निहते साधु असाधु वा नाब्रवीदिति। ननु ‘अप्रतिषिद्धमनुमतं भवती’ति तूष्णींभावेऽ बलभद्रपक्षः स्यात्, तत्किं साध्ववचनेनेति चेत्, तत्राह निहत इति। कृते कार्ये वचनं व्यर्थमेव स्यात्। अनेन वक्तव्यो भवति, असाधु कृतमिति, तथापि नोक्तमिति सूच्यते। तत्र हेतुः। रुक्मण्याः स्नेहभङ्गभयादिति। भक्तत्वेऽपि मायायाः कार्यरूपा अविद्येति

उत्पत्तिविचारेण स्नेहभङ्गः सम्भाव्यते। ततः प्रपन्नायाः तथात्वे ममापि तथात्वमुचितमिति सर्वथा स्नेहे भग्ने भक्तिमार्गो नश्यतीति भयम्। नन्वीश्वरस्य नष्टेऽपि मार्गं किं भयमिवेति चेत्। तत्राह हरिरिति। स हि सर्वदुःखहर्ता। अन्यथा सर्वेषां दुखं न गच्छेदिति। तथैवासाध्ववचने बलस्य स्नेहभङ्गभयं हेतुः। तस्य स्नेहभङ्गे अवतारप्रयोजनं न भवेदिति। भगवद्व्यतिरिक्तानामन्यधर्मः प्रवर्तत इति स्नेहभङ्गसम्भवः, शक्तिर्विभक्तेति॥३९॥

उभयोर्विनियोगमुक्त्वा, त्रिषूत्साहरहितेषु सत्सु शिष्टानां कृत्यमाह ततोऽनिरुद्धमिति।

SRI SUBODHINI: There was only one brother-in-law remaining (alive). He has also died now. In a marriage, the wife's brother, is the symbol of sacredness and purity. Hence, it was necessary for the Lord to speak out something. On the other side, for the protection of "Dharma", a wicked person, like Rukmi should be destroyed also. Hence the Lord decided not to tell anything, and the Lord decided to keep quiet! He did not say either "good" or "bad", on the death of Rukmi. Usually, keeping "silent" is considered as giving "approval". Is it then, that the Lord had taken the side of Shri Balarama, and if this is true, then, He could have told that it was "good" that Rukmi had died! If this is told this way, then it is said, that Rukmi had already died and after the event is over, to tell about it, one way or another, is indeed, a waste only! In fact, the Lord should have told, that whatever has happened is "bad". But the Lord did not say like this also! The reason for this "silence" was, that the Lord was very anxious, that He should not loose the "love" of Rukmini. The Lord realized, that despite being His devotee, Rukmini was the symbol of "nescience" (Avidhya), which is the "action and task" of Māya (the power of illusion of our Lord) and it was possible, that due to the reaction, one way or another, of our Lord, there was the possibility of her

“love” for the Lord being affected or broken! Due to this reason, our Lord decided to follow Rukmini’s conduct of “being surrendered to our Lord” i.e. to keep quiet. He thought that, if ever Rukmini’s love for Him gets broken, then this entire “path of Bhakthi” (devotion) will get destroyed. The Lord, in this way, had this “fear”! If this path of devotion is lost, how does it affect the Lord of the Universe, or what fear does He have for this? Our Shri Mahaprabhuji answering this says that OUR LORD IS SRI HARI, WHO DESTROYS THE SORROW OF EVERYONE. IF THIS PATH OF BHAKTHI IS LOST, THEN THE SORROW OF ALL DEVOTEES WILL NOT GET DESTROYED. Due to this, our compassionate Lord had “fear”.

The Lord also did not tell “whatever was done is not good i.e. it is bad” — the reason for this, was the Lord was afraid, that He may have to loose the affection of Shri Balarama, if He were to comment on this event, in this way! If this “affection” gets affected or lost, then, the very purpose of His incarnation gets lost or becomes “wasted”! In fact, this will lead to the prevalence of some other type of “Dharma”, (or way of life) other than the “Divine” life and Dharma, which the Lord was very eager to establish in this world. Moreover between the Lord and Shri Balarama, there was division of certain “powers” (Sakthi) only, but their “real forms” were one and same only!

After describing the events of the “two” persons, it is stated that “three” persons became “unhappy” (unenthusiastic). But whatever was done later is being described through the following verse.

तत्तेऽनिरुद्धं सह सूर्यया वरं रथं समारोप्य ययुः कुशस्थलीम्।
रामादयो भोजकटादशार्हाः सिद्धाखिलार्था मधुसूदनाश्रयाः॥४०॥

VERSE 40 Meaning: “After making Aniruddha sit along with his wife in the chariot, Shri Balarama and other Yadavas, having got completed all their tasks, through their taking “refuge” in our Lord Madhusudana, came to Kusasthali from Bhojakata.”

श्रीसुबोधिनी : तदीयानां प्रतिबन्धनिवृत्तये रामः पुनरादित्वेन गृहतो वरयात्रिकाणाम्। सूर्यया नवोढया सह। रथं समारोप्येति दुःखितत्वात् बलात् समारोपणमुक्तम्। मातामहः पितामहो मारित इति। कुशस्थलीमिति प्रदेशस्य विषमत्वं सूचितम्। दशार्हा यादवविशेषाः। तां दशामहन्तीति। शिष्टानामुभयमपीष्टमित्याह सिद्धाखिलार्था इति। शत्रुमरणमिष्टप्राप्तिश्च अखिलार्थाः। तथात्वे हेतुः मधुसूदनाश्रया इति। एवं धर्मप्रस्तावे अनिरुद्धा धर्मरक्षक इति तत्कथायां दुष्टनिवारणमुक्तम्॥४०॥

इति श्रीभागवतसुबोधिण्यां

श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे उत्तरार्धे एकषष्टितमोध्यायः॥१२॥

SRI SUBODHINI: With a view to avoid confrontation and obstruction, our Lord made Shri Balarama lead the return of the “Barāthis” (bridegroom’s people) along with the new “daughter-in-law”. They made her sit forcibly into the chariot, as she was full of sorrow. On this, it is said, that for good and noble persons of good conduct, both the tasks, which were completed now are welcome, as all the main goals were fulfilled e.g. the inveterate enemy died (Rukmi), and the Lord got a granddaughter-in-law. Both the tasks were completed, due to their surrendering and taking refuge in our Lord. Aniruddha is considered as the protector of Dharma, and it is said, that this story will enable one to ward off the enmity of bad and wicked persons.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 61th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-द्विषष्टितमोऽध्यायं॥

CHAPTER 62, CANTO 10, SRI BHĀGAVATAM.

निरोधे राजसफले देवानां विजयः स्फुटः।

निरूप्यते यतो रुद्धाः नान्य सम्भावयन्ति हि॥१॥

KĀRIKA 1 Meaning: “In this division of “NIRODHA” chapters of “Rājasa results”, the victory of the “celestials” are specially exhibited and explained. This is because of the fact, that those, who are against (and opposing), never care to think about others.”

त्रयोदशे ततोऽध्याये हेतुस्तस्य निरूप्यते।

अनिरुद्धप्रसङ्गेन धर्मः सिध्यति तेन हि॥२॥

KĀRIKA 2 Meaning: “In this chapter, the reason for the same is told later. Thus, determined “Dharma” becomes clear, through the event regarding Aniruddha.”

सर्वथाप्युपकारित्वात्सर्वतो भयशङ्कया।

परमानन्दरूपत्वात्सफलो राजसः स्मृतः॥३॥

KĀRIKA 3 Meaning: “As the Lord is of the Divine form of the highest bliss (Paramaananda), despite being

beneficial at all times and in every way, and in spite of the doubts arising out of fear from all sides, His "Rājasic" Leelas became successful."

अनिरुद्धो निरोद्धव्यो निरुद्धो येन केनचित्।

तन्मूलाः सर्व एवैते विनिरुद्धा भवन्ति हि॥४॥

KĀRIKA 4 Meaning: "It is necessary for Aniruddha to attain Nirodha in our Lord only and not in anyone else. Aniruddha is the original celestial deity of the "mind", and hence, He is the root of all the senses etc. of the devotees. When Aniruddha attains NIRODHA in our Lord, then the senses etc. of all the devotees also, automatically, will attain NIRODHA in our Lord only."

सर्वदेवजयार्थं प्रथममनिरुद्धस्य बन्धनं निरूप्यते। निरुद्धं मनः सर्वहेतुर्भवतीति। तत्रानिरुद्धबन्धनं कालेनैवेति उषोपाख्यानमुच्यते। कालेऽपि विषयवैचित्री हेतुरिति चित्रलेखा नेत्री।

For the sake of the victory of all the celestial deities, at first, the "bondage" of Aniruddha is being explained. A mind, which has attained "NIRODHA", becomes the reason for the NIRODHA of everyone. Aniruddha was bound by the demons, who were the servants of "Kaala" (time). These demons also are of the form of "time" only (Kaalaroopa). Thus the daughter of the demon, USHA is also of this form of "time" only. Due to this, the "bondage" of Aniruddha with Usha is also termed as the bondage of "time" only. Hence Usha's story is being told. In this factor of "time" also, the "objects and materials" and their "manifold astonishing" (VICHITRATA) nature is the reason. When this happens, the "mind" gets "bound" very well, and this is led and initiated by Chitrakleha!

स्वप्नेऽपि चेत्यसङ्गः स्यादबद्धो भवति मानवः।
अन्येन वा तथा ज्ञातः किमु साक्षात्तथाविधः॥५॥

KĀRIKA 5 Meaning: “Even if in a dream, one gets associated with the demons, who are worshippers of “Kaala” (time), then this person comes under “bondage”. Alternately, even if this is understood from another, then also he gets “bound”. Hence, is there anything more to say (regarding one’s bondage), when one gets related to these demons, in reality?”

प्रथममनिरुद्धबन्धनहेतुसम्बन्धनिरूपकनयनार्थं प्रस्तावनामाह बाणः
पुत्रशतज्येष्ठ इति सप्तदशभिः।

In the first instance, Usha, who is the cause for the “bondage” of Aniruddha, and of Chitrakleha, who causes this “bondage” — both of these are being described in the next 17 verses, as an introduction.

श्रीशुक उवाच—

बाणः पुत्रशतज्येष्ठो बलेरासीन्महात्मनः।

सहस्रबाहुर्वाद्येन ताण्डवेऽतोषयन्मृडम्॥१॥

VERSE 1 Meaning: “The Mahatma king Bali had 100 sons and the eldest son was Baanasura, who pleased Lord Siva, by playing musical instruments, while the Lord did His famous “Tāndava” dance. Through the blessings of Lord Siva, Baanasura got 1000 hands.”

श्रीसुबोधिनी : पुत्राणां शतमध्ये ज्येष्ठ आसीत्। भगवता स बद्ध इति तन्निष्कृतिसूचनार्थं भगवदंशोऽनिरुद्धः तत्पुत्रेण बद्ध इति सूचयितुं बलेः पुत्रत्वं निरूप्यते। ननु तेनैव कथं न बध्यते, तत्राह महात्मन इति। स हि महात्मा नापकरोति। पुत्रशतज्येष्ठ इति तत्कृतं पितृकृतमेवेति ज्ञापयति। बलेरिवास्यापि बन्धशङ्कापि व्यावर्त्यते, पार्ष्णिग्राहा बहवः सन्तीति। तथापि भगवता सह विरोधे न सामर्थ्यं भवतीति तस्य महादेवोपासनमाह

सहस्रबाहुरिति। सहस्रबाहुत्वं च तत्कृपयैव। तेन बहुधा लब्धप्रसादः महादेवात्
स इति सूचितम्। ताण्डवे उत्साहवृद्ध्यर्थं वाद्यभूयस्त्वमपेक्ष्यते। तत्र बहुभिर्वादने
व्यधिकरणप्रयत्नानां समता न भवतीति एकेन बहुवाद्यकरणं तोषहेतुर्भवतीति,
सहस्रबाहुभिर्वाद्यैः ताण्डवे मृडमतोषयत्॥१॥

तुष्टस्य कृत्यमाह भगवानिति।

SRI SUBODHINI: Baanasura was the eldest of the 100 sons of king Bali. Here, in this verse, the name “Baanasura” is not used or given, as this demon is referred to only as the son of king Bali. The reason for this is that our Lord, when He took the incarnation as Lord Vaamana (and later as Lord Trivikrama), had caused “bondage” of king Bali. With a view to seek revenge, Bali’s son Baanasura, got Aniruddha (a divine part of our Lord) “bound”! Why did not Bali himself do this job? (i.e. binding the Lord). Answering this, it is said, that king Bali was a great Mahatma! — who will never do such an offence, or wrong act to our Lord. But whatever is done by the eldest son is considered as having been done by the father only. That, our Lord also will “bind” this demon like He did to king Bali — with a view to remove this doubt, it is said, that this demon was not capable of “opposing” our Lord. Hence, with a view to attain this power, this demon Baanasura began to worship Lord Siva, and the Lord blessed him to have 1000 hands, and he received many other blessings also. During Lord Siva’s “Tāndava” dance, with a view to generate more gusto and enthusiasm, many percussion and musical instruments are played. Thus, if there are more persons to play the various instruments, then the music produced may not be alike. Hence Baanasura, being one, played all the various types of instruments with his 1000 hands, and pleased Lord Siva. (ie He played single-handed)

भगवान् सर्वभूतेशः शरण्यो भक्तवत्सलः।

वरेण छन्दयामास स तं वत्रे पुराधिपम्॥२॥

VERSE 2 Meaning: “The Lord of all beings, who gives refuge to everyone, fond and beloved of His devotees, Lord Mahadeva, asked Baanasura to ask for a boon. Baanasura asked for this boon. “Oh Lord! Please become the protector of my city.”

श्रीसुबोधिनी : वरदानसामर्थ्यं भगवच्छब्देनोक्तम्। तद्वत्तं कोऽप्यन्यथा न करिष्यतीति सूचयितुमाह सर्वभूतेश इति। सर्वनियामकः। स एव भूतश्चेत् शरीरसम्बन्धेन जातः साहङ्कारः, तदावश्यमहङ्कारनियामकवश्यो भवति। अहङ्कारे सात्त्विकादिव्युदासं मत्वा आह सर्वेति। सामर्थ्याप्रतिघातौ निरूप्य दातृस्वभावं निरूपयति शरण्य इति। शरणार्हः स एव भवति, यः प्रपन्नदुःखनिवारकः। तथाप्युचितदाता चेत् परिमितमेव यच्छेदिति, विशेषदानार्थमाह भक्तवत्सल इति। यथा वत्सला गौरन्तःस्थितमपि दुग्धं तल्लोभेनान्येभ्योऽपि यच्छति, तथा भगवान् भक्तेभ्यः अदेयमपि यच्छतीति ‘वरं ब्रूही’ति छन्दयामास। छन्दनं कामचारनियोगः। ततः स गुह्यं चिकीर्षुर्बाणः सर्वत्र स्वयं गच्छन् शत्रुबाहुल्याद्गृहरक्षार्थं चिन्ताकुलितः तं महादेवं पुराधिपं पुररक्षकं वत्रे। अनेन तस्य पुरस्य सर्वाभेद्यता निरूपिता। तेन देवादीनामपि तत्र प्रतीकारो निवर्तितः॥२॥

तर्हि तादृशस्य कथं नाश इत्याशङ्क्य, तस्यैव क्रोधेनेति वक्तुं प्रसङ्गान्तरमाह स एकदेति षड्भिः।

SRI SUBODHINI: By the use of the word “Bhagawān”, it is explained, that our Lord Siva had the power to give “boons”. Whatever “boon” is given by Lord Siva, no one else can change or alter it, and this is the reason, that Lord Siva is hailed as “the Lord of all beings” (SARVABHOOTESAHA) or the controller of all! If the word used was only “Bhoota” (being), then, due to the relationship with the “body”, it would mean

“egoistic” person. Then this person will come under the control of the “ruler of ego”. But as “ego” usually negates “harmony” etc. (Śatwika), here the word “Sarva” (everyone) has been used to denote, about the “capacity of Lord Siva”, and the fact, that no one can change Lord Siva's boons or words. After referring to these two virtues, our Lord Siva's “boon giving” nature is being explained. Lord Siva gives “refuge” to everyone. He only can become a “refuge”, who is able to remove the sorrow of those who have come to surrender to Him! Is it that this Lord will give only “limited” benefits, after seeing the nature of “deserving and appropriateness”? On this it is said, that Lord Siva is “BHAKTHAVATSALA” – beloved of His devotees! Due to this reason, Lord Siva gives like a “cow” everything! – as He is a “special giver”! Like a cow, with a view to enable the calf to drink milk, puts out the milk from her udders, and in this process gives milk to everyone else also! In the same way, Lord Siva, gives to his devotees, even those things, which are not usually given to anyone.

In view of the above, Lord Siva told Baanasura to ask whatever he desired for! On hearing this, Baanasura, who had many enemies, was eager to live in a secret hidden way, although he was going everywhere by himself. He was very anxious to protect his home and city. Hence he prayed Lord Siva to protect his home. “Oh Lord! You continue to rule and protect my home”. From this, it was made certain, that his house will never be broken or shattered by anyone. Due to this, even the celestial gods were not able to fight or win over him.

Then how can this type of demon be destroyed? Answer is given to this, by telling, that this will happen

give us the same, and we will be able to destroy him.

through his own "anger". To tell this, another story is being told, through the next verse.

स एकदाह गिरिशं पार्श्वस्थं वीर्यदुर्मदः।

किरीटेनार्कवर्णेन संस्पृशंस्तत्पदाम्बुजम्॥३॥

नमस्ये त्वां महादेव लोकानां गुरुमीश्वरम्।

पुंसामपूर्णकामानां कामपूरामराङ्घ्रिपम्॥४॥

VERSE 3 and 4 Meaning: "At one time, Bhaanasura became intoxicated by his, "valour and strength", touched the feet of Lord Siva, who was standing nearby, with his head still wearing a crown, which looked as brilliant as the sun, and began to say, "Oh! The teacher of the Universe! Oh Lord! Oh Mahadeva! I am prostrating to You; You. Oh Lord! always fulfill the desires of those, whose desires are not yet fully satisfied, like the wish-fulfilling tree Kalpataru!"

श्रीसुबोधिनी : गिरिशो महादेवः, तत्रैव गिरौ शेते इति निरन्तरस्थित्या धार्ष्ट्यं सूचितम्। पार्श्वस्थमिति तत्रापि भक्तकृपया तस्यैव पार्श्वे वर्तमानम्, तेन सुतरामेव तस्य स्मयः। वीर्यस्य दुष्टो मदो यस्य। उपजीव्यातिक्रमकर्ता। वीर्यस्मयेन विवेकरहितस्य कृत्यमाह किरीटेनार्कवर्णेनेति। विनीतो हि मुकुटोष्णीषादिकं स्थापयित्वा साष्टाङ्गं प्रणातः विज्ञापयेत्। अयं तु किरीटमेव परिधाय, तत्राप्यग्निवर्णं स्पर्शंऽत्यन्तपुरुषम्, तेन चरणाम्बुजमतिकोमलं स्पृशन् आह नमस्ये इति। स्तौति। वाचा नमस्कारो वा। महादेवेति। न त्वत्सदृशोऽन्योऽस्ति, य उपास्यः स्यादिति। लोकानां गुरुमिति। उपदेष्टा फलदाता च भवानेवेति साधनफलरूपत्वं निरूपितम्। तेन त्वमेव प्रार्थनीयः, न त्वन्य इति प्रार्थनायां हेतुरुक्तः। किञ्च। प्रार्थितं सर्वमयुक्तमपि प्रयच्छति। नापि यत्किञ्चित्प्रार्थनायामपि क्रोध मन्यत इति दृष्टान्तमिवाह पुंसामपूर्णकामानामिति। देवतान्तरतपःप्रभृतिसाधनैः यदा कामना न सिद्धा भवन्ति, तेषां सर्वोपायपरिभ्रष्टानामाश्रयमात्रेण सर्वपूरकममराङ्घ्रिपवत् कल्पवृक्षवत् कामपूरः अमराङ्घ्रिपः यः॥४॥

एवं प्रार्थितार्थसिद्ध्यर्थं व्याजेन युद्धं याचते दोःसहस्रं त्वया दत्तमिति।

SRI SUBODHINI: Our Lord Siva's another name is "Girīsa" — as He lives and sleeps in the mountains only. Lord Siva was always very near to Baanasura, and this showed Lord Siva's compassion to this Demon. Baanasura got "pride and ego" due to his valour, and due to his living near Lord Siva. The "pride" of "valour" makes a person "bad"!, and this makes the "bad" person disrespect, even those, who have given "refuge" to him, and on "whom", one is dependent! In this way, the devotee, who has lost his "discriminating" faculty (Viveka), due to the "ego" of valour behaves in a haughty way! But the one, who is not egoistic, is also full of humility, will do humble prostrations to Lord Siva, after keeping his headgear or the crown aside, and then only they will pray for grace!

But Baanasura, wearing his blazing crown (like the sun or the fire) just touched the Lord's tender lotus like feet and began to say, "I am prostrating to You, Oh Lord!" In this way, he did his "Pranams", through praising the Lord, with his words, "Oh! Shree Mahadeva!" Through this addressal, he expressed the idea, that there is no one like Lord Siva, whose worship should be done. He also told, "Oh! Teacher of all the worlds"! — through these words, he told, that Lord Siva is the one, who will do both i.e. will give instructions, and also the results or benefits. "It is You only, Oh Lord! Who will give both". Through this, Baanasura explained, that Lord Siva symbolized both the spiritual efforts and results. "Hence, Oh Lord! You are the only Lord, who deserves to be prayed to and no one else." The reason for the prayer is, that, "Oh! Lord! Even if we ask for an inappropriate thing, you give us the same, and whatever is prayed for, and at no

time you get upset or angry with your devotees.” He gives an example for this, to make us understand. Those devotees who are unable to get their desires fulfilled, through the other deities, despite heavy penance and other practices, get their unfulfilled desires fulfilled through surrendering to our Lord Siva, as he is the wish fulfilling tree Kalpataru, for these “disappointed” devotees!

In this way, after praying, with a view to attain his desired goal, through a “facade”, he begs for a “fight” with Lord Siva! – through the next verse.

दोःसहस्रं त्वया दत्तं परं भाराय मेऽभवत्।

त्रिलोक्यां प्रतियोद्धारं न लेभे त्वदृते समम्॥५॥

VERSE 5 Meaning: “Oh Lord! You have given me 1000 hands. These hands are becoming a great burden. I am unable to see anyone else, except you, in these three worlds, who can fight with me.”

श्रीसुबोधिनी : क्रियाशक्तिबाहुल्यार्थं सहस्रं बाहवो दत्ताः। ते निर्विषयाः सार्थका न भवन्ति विषयस्तु समानेनाधिकेन वा सङ्ग्रामः, तदभावात् भाराय परमभवत्। यथा शीताभावे वस्त्राणि भारायन्ते, युद्धाभावे वा शस्त्राणि। वैयर्थ्यं प्रकटयति त्रिलोक्यां प्रतियोद्धारमिति। तर्हि शशशृङ्गाभावे किं चक्षुः निष्फलं तद्वद्विद्यमानैरेव यथायोग्यं क्रियतामित्याशङ्क्य, समेनैव युद्धं कर्तव्यमिति समस्य तव विद्यमानत्वात्त्वदृते अन्यं समं न लेभे। अनेन भगवान् अस्ति, परं स न इन्द्रियविषय इति न लेभ इत्युक्तम्॥५॥

तर्हि मास्तु, सुप्यतामित्याशङ्क्याह कण्डूत्येति।

SRI SUBODHINI: For the purpose of more “action”, Lord Siva had blessed Baanasura with 1000 hands. But due to the non-availability of adequate and appropriate tasks, these hands have been rendered useless and meaningless. He now wanted to fight with someone very

big or small, "I am having no one to fight with, and these hands had become only a "burden". Like dress becomes a burden, when there is no cold weather outside! Like, without "battles", weapons become useless! If he is asked, as to why he cannot keep quiet — like the rabbit does not have horns, but this does not mean, that his eyes are useless! Or why cant he fight with those, who are existing and present, Baanasura replied, that he will fight with only those, who have the same strength. He told Lord Siva, "In these three worlds, there is no one else except You Oh Lord!, Who is available to fight with me, but You are the Lord of the Universe and You do not see anything with your senses." Hence Baanasura says that "No one has been got by him to fight with."

When no one is available to fight with, then why does he not stay peaceful? He answers this, with the following verse.

कण्डूत्या निभृतैर्दोभिर्युयुत्सुर्दिग्गजानहम्।

अन्वयां चूर्णयन्नद्रीन् भीतास्तेऽपि प्रदुद्रवुः॥६॥

VERSE 6 Meaning: "My hands are getting itching sensation! With a view to mitigate this, I desired to fight with the 8 mammoth elephants, and I went near to them, by shattering all the mountains on the way, but these mammoth elephants ran away from there, out of fear."

श्रीसुबोधिनी : निभृताः पूर्णाः, अतः स्थातुमशक्ताः। तर्हि युद्धाभावे अन्य एव कश्चित् कण्डूतिनिवृत्त्यर्थमुपायः क्रियतामित्याशङ्क्य, दिग्गजानहं युयुत्सुः चूर्णयन्नद्रीन् अन्वयाम्। पर्वता अपि चूर्णीकृताः। दिग्गजा अपि युद्धार्थमन्विष्टाः। बलमुभयथा क्षीणं भवति, शौर्यरूपं युद्धेन, बलरूपं पराक्रमेण, तत्राचेतनाश्चूर्णीभूताः, चेतनास्तु पलायिता इति वैयर्थ्यमेव जातमित्यर्थः॥६॥

एवं गर्वं श्रुत्वा क्रुद्धो भगवानित्याह तच्छ्रुत्वेति।

SRI SUBODHINI: "As my 1000 hands are endowed with full powers, they cannot remain without "fighting" — but when there is no "fighting", I have to devise some other way to mitigate this "itching" sensation, which I get, in my hands, and for this, I desired to fight with the 8 mammoth elephants (guarding the 8 quarters). I reached them by shattering the mountains into "dust". The mountains were thus shattered. But I saw these 8 elephants also ready to fight. In two ways, strength gets declined. Valour gets declined through fighting and strength gets declined through greater capacity and valour. The inanimate mountains became shattered to smithereens, and the animate elephants ran away on seeing this! In this way, all my efforts have become wasted, and the "itching" still continues, without any remedy or abatement.

In this way, on listening to his "egoistic" words, Lord Siva got anger, and this is referred to in the following verse.

तच्छ्रुत्वा भगवान्क्रुद्धः केतुस्ते भज्यते यदा।

त्वद्दर्पघ्नं भवेन्मूढ संयुगं मत्समेन ते॥७॥

VERSE 7 Meaning: "On hearing these words, Lord Siva got angry and began to say that, "Oh! Foolish fellow! When the flag of your chariot is broken and cut, then you will understand, that the Lord, who will put an end to your "pride" will come and fight with you. The Lord is like Me only — as the One, who is the same to everyone and is also "same" like Me — Mahadeva!"

श्रीसुबोधिनी : भगवान् सर्वज्ञः महादेवः क्रुद्धः आहेति पूर्वोक्तैव क्रिया अनुवर्तनीया। यदा ते केतुः भज्यते, तदेव तवाभिज्ञापकं युद्धप्राप्तौ। केतुर्ध्वजः वंशस्य। कन्या जारोपभुक्ता भग्नकेतुरुच्यते। अकस्माद्रसस्थं तस्मिन्

केतुभङ्गश्च। तदा त्वदर्पघ्नं त्वदर्पहननार्थमेव संयुगं मत्समेन भगवता भविष्यति।
मया समः भगवान्। सर्वसम इति महादेवेनापि समः॥७॥

एवं युद्धसम्भवमाकर्ण्य प्रीतो जात इत्याह इत्युक्त इति।

SRI SUBODHINI: The omniscient Lord Siva got angry and began to say, “when the flag mast of your chariot gets broken and cut, then you should realize and understand that, the One, who is similar to Me, has already got originated, to fight with you. The sign is the breaking of the flag mast! This flag represents and is symbolic of your family”. Here, the meaning is different. In whose family, a paramour arises, and enjoys the affection of one’s daughter — here, this is referred, as the family. When this happens in a family, they say, “the flag of this person is cut away and broken”! In other words, the honour and respect of this family are fully destroyed! When this happens, the one who will fight with you, and also destroy your “pride” will come and He will be like Me — i.e. similar to Me — He will be our Lord Shri Krishna, who will come and fight with you. Like Me, there is only our Lord Shri Krishna. The Lord, who is the same to everyone, is also same like Me and He is my Lord too!”

Baanasura became happy on hearing, that he will get to “fight”. This is being described through the next verse.

इत्युक्तः कुमतिर्हृष्टः स्वगृहं प्राविशन्पु।

प्रतीक्षन् गिरिशादेशं स्ववीर्यनशनं कुधीः॥८॥

VERSE 8 Meaning: “Oh king! When Lord Siva told like this, then this egoistic demon became pleased and went to his home. He being of a bad intellect, waited for the fruition of our Lord Siva’s words — for the Lord to appear, with a view to destroy his valour and pride.”

श्रीसुबोधिनी : महादेवेनैवमुक्तः हृष्टो जातः, यतः कुमतिः। तस्य महादेववाक्ये विश्वासमाह स्वगृहं प्राविशदिति। स्वयमुद्यममकृत्वा स्वगृहं प्रविष्टः गिरिशादेशं प्रतीक्षन् आस्ते। यद्यपि स आदेशः स्ववीर्यनाशकः, तथापि कुधीः॥८॥

तस्य केतुभङ्गप्रकारमाह तस्योषा नाम दुहितेति।

SRI SUBODHINI: When Lord Siva told him his words, he became pleased, as he was of a low and bad intellect! But he had faith in the words of Lord Siva and having got pleased, he came back to his home. He did not put any more effort to fight with anyone. He waited for the fruition of Lord Siva's words, though Lord Siva's words pointed at the destruction of his own strength and valour. Even then, he waited as he had a "sinful" intellect!

How his "flag" was broken? - the same is being told, through the next verse.

तस्योषा नाम दुहिता स्वप्ने प्राद्युम्निना रतिम्।

कन्यालभत कान्तेन प्रागदृष्टश्रुतेन वै॥९॥

VERSE 9 Meaning: "HE had a daughter by the name of Usha, who was in youthful stage. She had got love to Aniruddha, the son of Pradhyumna, through seeing him, in a dream, although she had not heard about or seen him before!"

श्रीसुबोधिनी : अत्र पुराणान्तरे उषा पत्यर्थं पार्वतीं प्रार्थितवती। ततः सा तुष्टा अद्य यः स्वप्ने त्वां भजिष्यति स तव पतिरिति पार्वत्योक्ता, आधिदैविकः प्राद्युम्निरूपो भगवान् स्वप्नसृष्टौ मायिक्यां तामालिङ्ग्य, स्वभाव तत्र स्थापितवान्। ततः सा वस्तुत आधिदैविकेन प्राद्युम्निना रतिमलभत। कन्याया रतिव्रतभङ्गहेतुर्भवति। मनोरथमात्वं वं निवारयति कान्तेनेति। तर्हि भावनयैव मनोरथतुल्य स्वप्नः तथा जात इत्याहशङ्क्याह प्रागदृष्टश्रुतेनेति।

प्राक् ततः स्वप्नात्पूर्वं न दृष्टः श्रुता वा कदाचिदपि तया। वै निश्चयेनेति
दैवोपपत्तिरुक्ता॥९॥

SRI SUBODHINI: On this event, there is a story in the other Puranas. That Usha, with a view to attain a "husband", had prayed to Goddess Parvaty. Mother Parvaty got pleased with her, and told her that, "the one who will love you in your dreams today, will be your husband". The Divine Aniruddha, which is our Lord's form only, had embraced her in her dreams and had also established His "Bhava" or nature, and due to this, she got love for the real and physical Aniruddha at Dwaraka. An unmarried girl is not supposed to have physical contact with anyone, as her chastity gets affected due to this. Perhaps Usha had only the thought of loving relationship with Aniruddha. Removing this doubt, it is said, that Usha had enjoyed physical contact with Aniruddha in the "dream", as in this verse, the reference is made to "Kantha" — one's own beloved! i.e. with whom she had physical relationship was her "Kantha". But she had never seen him before this dream, or not even heard of him either. Hence, there was no "Bhāvana" or forethought in her mind regarding Aniruddha — but the dream was accidental, yet real! Hence it was a Divine dispensation!

सा तत्र तमपश्यन्ती क्वासि कान्तेति वादिनी।

सखीनां मध्य उत्तस्थौ विह्वला व्रीडिता भृशम्॥१०॥

VERSE 10 Meaning: "On waking up, and on not seeing Aniruddha with her, she began to tell, "where is my beloved?" As she was standing with her friends, being afraid, she began to feel intense bashfulness also."

श्रीसुबोधिनी : ततस्तस्या व्रतसमाप्तिं कृत्वा गते, स्वप्नान्ते उत्थिता, तत्र शय्यायां स्वप्नस्य समानदेशे तमनिरुद्धमपश्यन्तो, 'क्वासि कान्ते'ति

भाषन्ती, सखीनां मध्ये उत्तस्थौ। सा हि परितः सख्यो मध्ये शेते। गुप्तं सखीषु अन्वेषयन्तीव सा उत्थिता। उत्थिताया अप्युपभोगलक्षणमाह विह्वलेति। अन्तर्नीडिता। भृशमत्यर्थं स्वावस्थां स्मृत्वा॥१०॥

पूर्वमेव पार्वत्या चित्रलेखा नाम योगिनी तस्याः सखी निष्पादिता, यया तस्या मनोरथः सर्वोऽपि सिद्धो भवति। यद्यप्यन्या अपि जिज्ञासां कृतवत्यः, तथापि सा प्रयोजिकेति चित्रलेखाया उपाख्यानमुच्यते बाणस्य मन्त्रीति।

SRI SUBODHINI: When the dream was over, Usha got up and did not see Aniruddha in the bed. She began to say, "Oh beloved! Where have you gone?" She had woken up in the midst of her friends only, as on all the four sides her friends slept, and she slept in the middle. She, as though, was trying to find out her beloved, very secretly told, "Oh beloved! Where are you?" After waking up, she was seen as though, she had enjoyed physical contact with someone, and she also expressed fear about this event in the dream. She became very bashful, remembering the events, which had happened during the dream.

Mother Parvathy had made a "Yogini" by the name of Chित्रलेखा, as her companion, so that she can get all her desires fulfilled totally. She was inspiring Usha even to know, any other thing, which she would desire for. Through the next verse, the story of Chित्रलेखा is being told.

बाणस्य मन्त्री कुम्भाण्डश्चित्रलेखा च तत्सुता।

सख्यपृच्छत्सखीमूषां कौतूहलसमन्विता॥११॥

VERSE 11 Meaning: "Chित्रलेखा was the daughter of Kumbhanda, the minister of demon Baanasura. She was a friend of Usha. On Usha telling her like this (about the dream), Chित्रलेखा got astonished, and due to this, she began to ask Usha."

श्रीसुबोधिनी : मन्त्र्यधीनं राज्यमिति स महादेवेन दत्त इति ज्ञापितम्।
कुम्भाण्ड इति नाम। नतु कुम्भाकारावण्डाविति। तस्य दुहिता चित्रलेखा।
 चकारादन्या अपि तस्य कन्या उषासख्यः। सखी उषायाः। उभयोरन्योन्यसखित्वे
 न गोप्यं किञ्चिदवशिष्यते वक्तव्ये इति **सखीमूषामित्युक्तम्**। अद्यैव पार्वत्युक्तम्,
 अद्यैवेयं विह्वलेति कौतुकसमन्विता॥११॥

तस्या वाक्यमाह कान्तं मृगयस इति।

SRI SUBODHINI: Usually the kingdom is under the control of the ministers. This minister was given by Lord Siva, and his name was Kumbhanda, and he had a daughter by the name of Chitralekha. The word "Cha" (and) is used to denote, that his other daughters also were Usha's companions like Chitralekha. Chitralekha was a "special" and intimate companion of Usha. Both of them loved each other, and due to this, nothing was hidden from each other, or it was not possible to do so also. Hence, Chitralekha asked Usha, as to what is the matter? Did mother Parvathy's words come true today only? As Chitralekha saw her being "afraid". Hence she got surprised.

Whatever was told or asked by Chitralekha, the same is being described through the next verse.

कान्तं मृगयसे सुभ्रु कीदृशस्ते मनोरथः।

हस्तग्राहं न तेऽद्यापि राजपुत्र्युपलक्षये॥१२॥

VERSE 12 Meaning: "Oh! My friend with beautiful eyebrows! Are you searching for your beloved? How is your desire and it's fulfillment? Oh Princess! Upto now, your marriage has not taken place and what is this, which is happening to you?"

श्रीसुबोधिनी : सुभ्रु इति भ्रूभङ्गादिभावो दृश्यत इति अकन्यात्वं तस्या आह। ननु कान्तान्वेषणं युक्तमेवेति चेत्, तत्राह कीदृशस्ते मनोरथ

इति। मनोरथे कृते स्वप्ने तथा दृश्यत इति दृष्ट एवोपाय इति तं मनोरथमेव पृच्छति। कश्चिन्मनोरथो भविष्यतीति चेत्, तत्राह हस्तग्राहमिति हस्तो गृह्यते अनेनेति हस्तग्राहः पतिः, अस्मिन्निति विवाहो वा। अद्यापि ते विवाहं न लक्ष्ये। कस्याश्चिद्बाल्य एव विवाहो भवति, पश्चात् सखीभिः सम्बन्धः, तदापि विवाहो जात इति लक्ष्यते, विवाहे तु कुलकन्यायाः तत्र मनोरथो युक्तो भवति। राजपुत्रीतिपदात् निरोधेन यथेच्छया सम्बन्धो निवारितः॥१२॥

उत्तरमाह दृष्ट इति।

SRI SUBODHINI: Through the “eyebrows”, one can easily understand, that Usha is no more a “Kanya” or a maiden! Of course, it is but right to enquire and search for one’s “beloved”. Chitralekha is now asking “what is your desire?” As per the desire only, one is able to see in one’s dreams. But here, Usha has actually had a wonderful dream of her desire fulfillment. Hence Chitralekha asked Usha regarding this dream only. “Up to now, no one has married you by holding your hand”. It is a rule that for a maiden, only after marriage, she should think of the conjugal happiness with her husband. “Oh princess!” by calling her like this, Chitralekha ruled out the possibility of a marriage, as per one’s will, or due to any other cause.

Usha is replying, through the next verse.

उषोवाच—

दृष्टः कश्चिन्नरवरः श्यामः कमललोचनः।

पीतवासा बृहद्बाहुर्योषितां हृदयङ्गमः॥१३॥

VERSE 13 Meaning: “Usha said, “I have seen a beautiful person of blue colour, lotus eyed, wearing yellow dress, with long hands, and who can steal away the minds of all women.”

श्रीसुबोधिनी : कश्चिद्विशेषतो निर्वक्तुमशक्यः। नरवरः मनुष्यश्रेष्ठः। सर्वेषामाकृतिभिन्नेति स न देवः, नापि दैत्यः, अन्यो वा, किन्तु नरश्रेष्ठ एव स्वप्ने कात्स्न्यान्निभिव्यक्तिरिति केवलं भ्रमः स्यात्, तत्प्रकृते नास्तीति आकृतिरूपगुणादीन् वर्णयति। सर्वलक्षणसम्पन्ननरत्वं आकृतिः। श्याम इति रूपम्। कमललोचन इति सौन्दर्यम्। पीतवासा इति भूषितत्वम्। बृहद्बाहुरिति भोगयोग्यता। योषितां हृदयङ्गम इति संभोगसामर्थ्यम्॥१३॥

ननु दर्शनमात्रेण कथं कान्तत्वम्, तत्राह तमहं मृगये कान्तमिति।

SRI SUBODHINI: If a very “special” person is seen in a dream, it is very difficult to explain him very clearly. Aniruddha was the “best” among the humans. Everyone has their individual and particular physical features. From the “form” itself, Usha had realized that the person, who had come into her dreams, was not a “celestial” (Deva) person or a demon or anyone else. But he was the best among the “humans”. In a dream, the entire manifestation does not take place. Hence did she get only a “delusion”? (Bhrama). Usha answering this, says that there was no “delusion” in her on this aspect, as she now began to clearly describe the form, qualities, physical features etc.! She said that, “He was full, with all the auspicious and most beautiful signs and features of the “best” among the humans! — had a blue colour, having lotus like eyes, which added beauty to his form; his beauty was being seen, as very brilliant due to his wearing yellow Pitambara dress; he had long arms, which could confer great bliss! He had the enrapturing power to steal away the minds of women, and had the capacity to make them happy.”

How can he become a “beloved”, just by seeing him in a dream? Usha gave the answer, through the next verse.

तमहं मृगये कान्तं पाययित्वाधरं मधु।

क्वापि यातः स्पृहयतीं क्षिप्त्वा मां वृजिनार्णवे॥१४॥

VERSE 14 Meaning: "I am still searching for my beloved, who had conferred on me the honey of his lips and had made me eager and desirous of the honey of his self! He has gone away somewhere after throwing me into the ocean of sorrow!"

श्रीसुबोधिनी : स मम कान्तो जातः, अतो मृगये। कथं जात इत्याकाङ्क्षायामाह पाययित्वाधरं मधु इति। अनेन सर्वेऽपि सम्बन्धा निरूपिताः। बहुधा सम्बन्धे हि सामर्थ्यक्षये स्त्रियाः पुरुषाभरणम्। अनेन बहुकालावस्थानं सूचितम्। ततः क्वापि यातः, न तु विलीनः, भोगलक्षणानां विद्यमानत्वत्। विशेषसुखमदत्त्वा गत इति युक्तमन्त्रेणमिति वक्तुमाह स्पृहयतीं मां वृजिनार्णवे क्षिप्त्वेति। रसेच्छामुत्पाद्य तदपूरणाद्दुःखम्॥१४॥

ततः सख्याः प्रतिज्ञामाह व्यसनं तेऽपकर्षामीति।

SRI SUBODHINI: "He has become my husband; hence I am searching for him." Usha was asked as to how, this "dream" person had become her "husband" just being seen only? Usha gave the reply that this "dream husband" had made her "drink" the nectar of his lips. From this explanation, what is indicated is, that they had blissful conjugal relationship, as if they were a married couple! She says further, that the "dream person" stayed for a long time. After this, he went away somewhere! "He gave bliss of his self and went away. I am eager to have my husband with me. That is why, I am searching for him. I am in the ocean of sorrow or he has thrown me into it and gone away."

Through the next 3 verses, the promise and assurance of her friend Chitrlekha are being explained.

चित्रलेखोवाच—

व्यसनं तेऽपकर्षामि त्रिलोक्यां यदि भाव्यते।

तमानेष्ये नरं यस्ते मनोहर्ता तमादिशः॥१५॥

इत्युक्त्वा देवगन्धर्वसिद्धचारणपन्नगान्।

दैत्यविद्याधरान्यक्षान्मनुजांश्च यथालिखत्॥१६॥

मनुजेषु च सा वृष्णीन् शूरमानकदुन्दुभिम्।

व्यलिखद्रामकृष्णौ च प्रद्युम्नं वीक्ष्य लज्जिता॥१७॥

VERSES 15, 16 and 17 Meaning: “Chitralekha said, “If this “dream” husband is still there in anyone of the three worlds, then I will remove your sorrow. I will bring back this person, who has stolen away your mind. Please explain about him to me.” After telling like this, Chitralekha, painted the picture of the celestials, Gandharvas, Siddhas, Charanas, Pannagas, Demons, Vidhyadharas, Yakshas and of human beings; of the human beings, she painted the pictures of the Yadavas - of Vasudeva, Shri Balarama, Shri Krishna and of Pradhyumna. At this time on seeing these pictures, Usha became coyish and showed her bashfulness.”

श्रीसुबोधिनी : यदि त्रिलोक्यां सः, तदा ते व्यसनमपकर्षामि। कथमित्याकाङ्क्षायामाह भाव्यत इति। चित्रे मया लिख्यते। तत्र यस्ते मनोहर्ता तमादिशः। तमहमानयिष्यामीति व्यसनापकर्षणप्रकारः। यद्यपि नरवर इति विशेषकथनात् देवादीनां लेखनमसङ्गतम्, तथापि देवादयो रूपान्तरेणोपभोगार्थमायान्तीति देवादयो नररूप एवात्र लिख्यन्ते। ऊर्ध्वादधःपर्यन्तं स्त्रीणां दृष्टिः। अत आदौ देवलेखनम्। एते त्रिगुणास्त्रयो गुणाः देवादयोः नव सामान्यतो लिखिताः। चकारान्मनुष्येषु सर्वप्रकाराः, देवादिवर्षापि वा। मनुष्येषु श्यामत्वादधर्मा उक्ता इति तत्साम्यं यादवेष्वेव वर्तत इति मनुजेषु सा वृष्णीनलिखीत्। ततोऽपि हृदयङ्गमादिधर्मैः उत्तरोत्तरवैशिष्ट्यरूपत्वात् वृष्णिषु

शूरमलिखत्। तस्य च पुत्रमानकदुन्दुभि वसुदेवम्। तत्र यद्यपि रामो न श्यामः, तथापि रूपान्तरेण तथा कुर्यादिति रामोऽपि लिखितः। रामकृष्णौ चेति। चकाराद्गदादयोऽपि लिखिताः। प्रद्युम्नं लिखितं वीक्ष्य ईषद्वैलक्षण्यात् तत्पुत्रो भवितुमर्हतीति निश्चित्य विलज्जिता। यद्यपि भगवान् तादृशमकृत्रिमं रूपं कर्तुं शक्तः, तथापि मर्यादायामेकैकस्य गुणस्याभिव्यक्त्यर्थं एक एव पदार्थो निर्णीयते। ततो यादृशो गुणोऽनिरुद्धनिदानभूतः, तेनानिरुद्धो निष्पादित एव। अन्यः क्रियमाणः कृत्रिम एव भवतीति वैलक्षण्यं भवत्येव। आधिदैविको दृष्ट इति, अनिरुद्धो वा स्वयं मायया तथाआगत इति न वैलक्षण्यं लज्जया ज्ञातवती। एतत्पुत्रो भविष्यतीति। भर्तृपितामहादिभ्यो न लज्जेति लौकिकाः॥१५-१६-१७॥

ततोऽनिरुद्धोऽकृत्रिमो लिखित इत्याह अनिरुद्धमिति।

SRI SUBODHINI: "If he is in any one of these three worlds, I will definitely remove your sorrow". How? I am going to make pictures, and among them, if you see the person, who has stolen your heart, then please tell me. I will bring him to you! This is the plan and way to remove your sorrow. Though she had told "Naravara", (the best among the humans), there was no necessity to paint the pictures of celestials and others. But there was the possibility of the "celestial persons" coming as "human".. "Hence, I will make the pictures of the celestials also, but will show them in the form of the "humans" only." Ladies usually see the entire form of a person.

At first Chitralekha made the pictures of the celestials. There are 3 main qualities. The celestials, through their qualities are of 9 varieties, and all these were painted. The word "Cha" (and) denotes, that all the celestials and the humans were painted in every way. Among the humans, "dark" colour is more prevalent. Hence, as this colour is more prevalent among the Yadavas, she painted the pictures of the "Yadavas". Even among the Yadavas, she

painted the picture of Sūrasena, his son Vasudeva and of Shri Balarama and Shri Krishna also. Though Shri Balarama had a golden complexion, he takes the colour of "blue" of our Lord, when the Lord's "form" enters into Him, or when He changes His form! The word "Cha" (and) denotes that Chitrlekha made the picture of Gada and others too. When Pradhyumna's picture was made, Usha saw the difference and got determined that her "dream" husband should be Pradhyumna's son. Due to this, she got bashful, seeing the picture of her father-in-law! But she could not understand clearly. She thought that her "dream" husband may be his son only. Through her "bashfulness", she could not differentiate the individual features between Pradhyumna and Aniruddha! It is said, in this world, that usually the wives do not get bashful with the grandfather and other elders of the husband's family.

Later, the actual picture of Aniruddha was painted and this is explained through the next verse.

अनिरुद्धं विलिखितं वीक्ष्योषावाङ्मुखी ह्रिया।

सोऽसावसाविति प्राहस्मयमाना महीपते॥१८॥

VERSE 18 Meaning: "Usha saw Aniruddha's picture and put her head down in utter bashfulness. She now got pleased and told "This is him! This is him!" "Oh! King of the earth" — this addressal is made, with a view to negate any abrupt surprise and delusion."

श्रीसुबोधिनी : विशेषेण लिखितं सहजरूपं स्वप्नदृष्टसमानं दृष्ट्वा, उषा तं साक्षादेव मत्वा, पूर्वसम्बन्धं स्मृत्वा, अधोमुखी जाता। तत आदरेण अन्यं मा लिखत्विति, स एवासावसाविति द्विरुक्तवती। स्मयमानेति तस्याः प्राप्स्यामीति हर्षः सूचितः। महीपते इति सम्बोधनं भ्रमाभावाय॥१८॥

ततो वरं निश्चित्य तमानेतुं गतेत्याह चित्रलेखेति।

SRI SUBODHINI: The picture of Anuruddha was made in a very special way. On seeing this picture, Usha immediately identified and knew, that this was the “form”, which she had seen during the “dream”. The certainty of this first feeling made her put down her head. Later through respect, she began to say, “This is him only, this is him only! Now please do not make any more pictures. I will now be able to attain him.” Through this, Usha became joyful, and the word “Oh king of the earth!” (MAHIPATE) — this addressal has been given to negate any feeling of “Bhrama” or delusion.

After “certainty” arose, as regards her “husband” of the “dreams”, Chitrlekha went to bring Aniruddha. This is being described through the next verse.

चित्रलेखा तमाज्ञाय पौत्रं कृष्णस्य योगिनी।

ययौ विहायसा राजन् द्वारकां कृष्णपालिताम्॥१९॥

VERSE 19 Meaning: “Oh king! Yogini Chitrlekha realized, that Aniruddha was the grandson of our Lord Shri Krishna. Hence, she went quickly to Dwaraka, which was being protected by Shri Krishna.”

श्रीसुबोधिनी : कृष्णस्य पौत्रमिति स्त्रीणां हितकारी भविष्यति। स्वयं च योगिनी तस्याग्रे रमणं योगाभ्यासेन ज्ञातवती। अत एव विहायसा ययौ। अन्यथा रक्षकैर्गमनागमनाशक्तेः। राजन्निति सावधानार्थम्। कृष्णपालितामिति। तदानीं कृष्ण एव पालकः पुराध्यक्षः स्वयं जातः इदमेव कार्यमुद्दिश्य। अन्यथा देवैः सानुभावैश्च रक्षिता पुरीति नान्यः प्रवेशमर्हति॥१९॥

SRI SUBODHINI: This is Lord Krishna’s grandson. Hence, he will always do the most beneficial acts to all women. Chitrlekha is a Yogini (adept in all types of Yogas). Through the Yogic power, she foresaw the

conjugal happiness of Usha with Aniruddha. Due to this reason, she went very quickly. The usual guards did not have the power to go to a place or come back in this "Yogic" way! "Oh king!" — this addressing of the king by Shri Sukadeva has been made to alert the king. Dwaraka was being ruled by our Lord Shri Krishna i.e. He was the head of Dwaraka. If the Lord was not there, Dwaraka would have been protected by the celestial deities only, as no one else could enter Dwaraka, otherwise!

तत्र सुप्तं स्वपर्यङ्के प्राद्युम्नि योगमास्थिता।

गृहीत्वा शोणितपुरे सख्यै प्रियमदर्शयत्॥२०॥

VERSE 20 Meaning: "At Dwaraka, Aniruddha was sleeping on his bed. Chitrlekha, through her power of Yoga, brought Aniruddha to Sonitapura and showed him to her dear friend."

श्रीसुबोधिनी : तत्रापि भगवदिच्छया अनिरुद्धोऽपि न जागर्ति, अन्यथा स एव न गच्छेत्। स्वपर्यङ्क इति निर्भरनिद्रात्वाय। ननु राजन्याः सावधाना भवन्ति, कथमेव निर्भरनिद्रात्वम्, तत्राह प्राद्युम्निमिति। स हि प्रद्युम्नस्य पुत्रो निर्भयः। प्रद्युम्नोऽपि हतः, सोऽपि हतो, भगवदिच्छयेति वा। पराभवः स्त्रीप्राप्तिश्चोभयत्र तुल्या। शक्तिहासस्तु नैमित्तिक इति बोध्यते। सापि तं नेतुं लौकिकमुपायं परित्यज्य योगमास्थिता। अलौकिक उपायो योगः। आस्थितिः सर्वभावेन तत्रातिभरं दत्त्वा। गृहीत्वा पर्यङ्कात्तमेव बालकमिव। अप्रबोधो योगानुभावः। शोणितपुरे इति नाम्नैव भयानकत्वमुक्तम्। सख्यै उषायै। तस्याः प्रियमनिरुद्धं 'अयं तव प्रिय' इति प्रदर्शितवती॥२०॥

SRI SUBODHINI: Here also, due to the will of our Lord, Aniruddha was not awake, as he would not have gone by himself, if he was awake. He was in deep sleep in his bed. Although "kings" usually are alert, why was he sleeping like this? This doubt is removed by telling, that he was the son of Pradhyumna, and he is also

fearless like his father and hence he was sleeping well. In fact, due to deep sleep only Pradhymna was "stolen" when he was a child. Here also, Aniruddha was also in deep sleep, and his "abduction" also will take place now. Of course, it was due to the will of our Lord, that Anuruddha was taken away. The defeat of the enemy and his marriage took place due to his "abduction".

Chitralekha did not use any "worldly" way of taking Aniruddha away. She established herself in her "Yoga". "Yoga" is a "supernatural" way, and through this power, she brought Aniruddha, like a "boy" from Dwaraka to Sonitapura and told Usha, "I have brought you, your beloved". Saying like this, she showed Aniruddha to her. Did Aniruddha wake up on being lifted from the bed? On this, it is said, that this didn't take place, due to the power of Yoga. The word "Sonitapura" shows the "dangerous" nature of the city.

सा च तं सुन्दरवरं विलोक्य मुदितानना।

दुष्प्रेक्ष्ये स्वगृहे पुम्भी रेमे प्राद्युम्निना समम्॥२१॥

VERSE 21 Meaning: "Usha also became pleased on seeing her beautiful husband, and, she now began to enjoy her conjugal life with Aniruddha, in her house, which no "male" has ever been able to see before."

श्रीसुबोधिनी : तत्र गतः प्रबुद्धः स्त्रीमण्डले। ततः सा मुदितानना तेन सह रेमे। चकारात्सोऽपि तया सह। मुदिताननेति तस्या भयाद्यभाव उक्तः, विषयसौन्दर्यात्। लौकिकोऽपि हेतुरस्तीत्याह दुष्प्रेक्ष्ये स्वगृहे इति। स्त्रियः सर्वाः कन्यायां तस्मिन्श्चानुरक्ताः ऐकमत्यं प्राप्ताः। मात्रादयोऽपि प्राद्युम्निनेति सर्वथा कामपूरकत्वम्॥२१॥

निलीय क्लेशरमणं व्यावर्तयति परार्थ्यति।

SRI SUBODHINI: On reaching Sonitapura, Aniruddha woke up, only after joining the company of women there. Afterwards the cheerful Usha began to act as his wife, and both of them enjoyed their conjugal life together. She was courageous and without fear. In fact, her house has never been "seen" by a male, so far. Here, in this house, she began to live as his wife. All the women, mothers and all others loved Aniruddha very much, and also loved Usha equally. Hence no one knew about this at all. Here, reference is made to "Pradhyumna's son", to denote, that he was capable of fulfilling all the desires of Usha (being a part of our Lord's Divine nature).

This sort of "conjugal" life, hiding away, is one of great stress and difficulty. But this was not so, here, and this is being described through the next verse.

परार्ध्यवासःस्रग्गन्धूपदीपासनादिभिः।

पानभोजनभक्ष्यैश्च वाक्यैः शुश्रूषयार्चितः॥२२॥

VERSE 22 Meaning: "Invaluable clothes, garlands, fragrant substances, Dhoop, lamps and seats and Paan, meals and eatables, sweet words and talks, and personal service — Usha did Seva and worship of Aniruddha in these ways."

श्रीसुबोधिनी : परार्थान्यमूल्यानि सर्वाण्येव। धूपदीपासनादिभिरिति देववत्पूजनमुक्तम्। स्नातस्य प्रथमं वस्त्रम्, ततः स्रजः, ततो गन्ध इति। केशेषु संस्कारार्थं धूपः। ततो गृहे प्रविष्टस्य आरात्रिकम्। तत उपवेशनार्थमासनम्। ततः पानभोजनभक्ष्याणि। पानं मादकरुच्युत्पादकद्रव्यकृतम्। भोजनं प्रकृतम्। भक्ष्यं ताम्बूलादि। अथवा। कदाचित्पानम्, कदाचिद्भक्ष्याणि। चकारात्तत्सम्बन्धीनि। मानसस्तु सिद्ध एवेति बाह्या एते निरूपिताः। वाक्यैरिति वाचनिकी। शुश्रूषा कायिकी। सर्वभावेनार्चितः॥२२॥

सोऽपि तासां इच्छानुरोधी जात इत्याह गूढः कन्यापुर इति।

SRI SUBODHINI: All materials like clothes etc. and whatever was required to do Aniruddha's "Seva" (worship) were invaluable. With Dhoopa, lamps, seats etc., this "Seva" was done like that of the celestial gods! After his bath, he was given very good clothes, then he wore garlands, fragrance and hair was arranged and dried up by Dhoopa. After entering the house, an "Aarati" was done (waving of lights). Then a good seat was provided, and he was given intoxicating and delectable drinks, good meal, and paan. Till he was fully satisfied, every item was repeatedly offered. The word "Cha" (and) denotes, that all other materials and related objects of comfort and "Seva" (service) were duly offered. Aniruddha was served in this way, through the mind, word and the body.

Aniruddha also now began to do, what was pleasing to Usha. This is being dealt with through the following verse.

गूढः कन्यापुरे शश्वत्प्रवृद्धस्नेहया तया।

नाहर्गणान्स बुबुधे ऊषयापहतेन्द्रियः॥२३॥

VERSE 23 Meaning: "The most loving Usha, enraptured and captivated the senses of Aniruddha, due to which, he stayed there hiding inside the quarters of the princesses. He never realized as to how many days had passed by, through his staying here."

श्रीसुबोधिनी : शश्वन्निरन्तरमुपचाराणां प्रतायमानत्वादनुरोधः। प्रवृद्धस्नेहेति निरन्तरं साधनेषु हेतुः। तस्य क्रियान्तरस्मरणाभावायाह नाहर्गणान्स बुबुध इति। ऊषयेति। पूर्वस्त्रीणामप्यस्मरणं सर्वोत्तमैषेति च द्योतितम्। अपहृतं वशीकृतं तदधीनं जातमिन्द्रियं यस्य॥२३॥

SRI SUBODHINI: Due to incessant sincere service.

Aniruddha experienced different delightful types of being looked after! Hence he stayed there only. The love of Usha for him began to get increased and every day, new and newer objects/materials were being offered. Due to all this, Aniruddha did not remember to do anything else, and he was not aware of the number of days which passed away, in this manner! His senses were “abducted” (so to say,) by the love and sincere service of Usha. He now forgot about his other wives also. He now thought that Usha is the “best” among everyone.

तां तथा यदुवीरेण भुज्यमानां हतव्रताम्।

हेतुभिलक्ष्यांचक्रुरापीतां दुरवच्छदैः॥२४॥

भटा आवेदयांचक्रू राजंस्ते दुहितुर्वयम्।

विचेष्टितं लक्षयामः कन्यायाः कुलदूषणम्॥२५॥

VERSES 24 and 25 Meaning: “Due to the conjugal happiness got from the Yadava warrior Aniruddha, Usha had lost her “vow” (of virginity) and the doorkeepers, on seeing her, realized that she acted, as though she was married (from her physical appearance). They went to the king and hold him, “Oh king! We have realized from the activities of your daughter, that she has spoiled the good name of the family.”

श्रीसुबोधिनी : ततः पुरुषोपभुक्ता गर्भकृतैर्लक्षणैः भोगकृतैरेव वा हतं व्रतं यस्याः। कन्याया ब्रह्मचर्यं व्रतम्, तदा हतव्रतां तां लक्ष्यांचक्रुः। यदुवीरेणेति निर्भरो भोग उक्तः। तेन स्पष्टानि चिह्नानि। आसमन्तात् पीतां पीतवर्णां, श्रमाद्गर्भेण वा स्त्रीणां तथात्वं भवति। दुरवच्छदैरिति। आच्छादयितुमशक्यैः धर्मैः रूपेण च ज्ञात्वा। स्वापराधशङ्कया भटा आवेदयांचक्रुः। तेषां रक्षकाणां कन्यान्तःपुराधिकारिणां वाक्यमाह राजन्निति। अयुक्तं कथं श्राव्यत इत्याशङ्क्य संबोधनेन पश्चान्महदनिष्टं सूचयन्ति। विचेष्टितं व्यभिचारम्। लक्षयाम इति प्रमाणं तर्कितमात्रम्। नन्वस्तु को दोष इति चेत्, तत्राह कुलदूषणमिति।

यद्यपि पापादिना न तेषां भयम्, तथापि दैत्याः न व्यभिचारिणो भवन्तीति।
तेषां कुले व्यभिचारो दूषणम्, यथा देवानामनृतम्॥२५॥

तर्हि कः समायातीति शङ्कयामाहुः अनपायिभिरिति।

SRI SUBODHINI: The external physical signs of either "pregnancy", or the behavior pattern "changes", which a bride or a girl undergoes through continuous conjugal relations — all these are sure signs of the girl loosing her vow of chastity! The watchmen and door-keepers understood these signs, and the word "YADUVEERA" denotes, that the Yadava warrior had conjugal relations with Usha. Usha looked now with more "yellow tinge" in her skin, either due to pregnancy or through her relations with Aniruddha. They went and told the king, as they were afraid, that if they did not inform the king, then, they may be blamed for dereliction of duty! - as they were the door/gate keepers of the harem! They told the king, "Oh king! — this addressal was done by them to tell him that; although telling like this may look "inappropriate", but as it may lead to more dangerous consequences later, they thought they should tell. They told, "We have only realized through reasoning", that something wrong is happening". What is then, the blemish or crime? They said, "the spoiling of the image of the family" (KULADOOSHANAM). Though the demons are not worried of committing sins and other cruel acts, they are never prone to commit adultery in this way! — as in their family, this type of behavior was strictly prohibited. Like among the celestials, telling a lie is considered as most inappropriate.

Then, who is coming and what is happening? All these doubts are answered through the next verse.

अनपायिभिरस्माभिर्गुप्तायाश्च गृहे प्रभो।

कन्याया दूषणं पुम्भिर्दुष्प्रेक्षया न विद्महे॥२६॥

VERSE 26 Meaning: “Oh Lord! We are guarding the harem, where your daughter and others are staying, on a continuous basis, through which, no one can come and see her. But we feel, that the girl is spoiled only through a male person. But who and how? We have not been able to understand.”

श्रीसुबोधिनी : स्वतो विवाहं व्यावर्तयति। कन्याया इति। अनेन तर्कितस्यार्थस्य युक्त्या बाधोऽप्युक्तः। अत एव दूषणं लक्षयामः, न विद्महे च। अन्यथानिधरि तेऽपि हन्तव्याः स्युः॥२६॥

ततो निर्धारार्थं स्वयं प्रवृत्त इत्याह तत इति।

SRI SUBODHINI: “She has got married by herself” — they say, that this is not possible, as they have used the word “the girl” (Kanya). They have surmised by logic, but told the king, as per their intellect and understanding. Because, marriage had not taken place, this entire situation looked as “blemishful and condemnatory”. “We are understanding like this. We do not know, as to how it has happened. If they were to say certainly, as to what has happened, and if the actual truth is to the contrary, then, they may deserve punishment.

So, with a view to determine the actual situation, the king himself began to put efforts, as explained in the next verse.

ततः प्रव्यथितो बाणो दुहितुः श्रुतदूषणः।

त्वरितः कन्यकागारं प्राप्तोऽद्राक्षीद्यद्वहम्॥२७॥

VERSE 27 Meaning: “Baanasura became sorrowful on hearing about the “blemish” of his daughter. He came

very quickly to the harem, where Usha was staying and there, he saw Aniruddha.”

श्रीसुबोधिनी : प्रकर्षेण व्यथितः शस्त्रादिभ्योऽपि। ततस्त्वरितः कन्यकागारं प्राप्तः प्रथमं यदुद्धमेव दृष्टवान्। सर्वानेव यदून् उद्धहतीति महाशूरत्वं यदुकुलोत्पन्नत्वं च ज्ञातवान्॥२७॥

तद्दृष्टमनिरुद्धं वर्णयति, निर्भयत्वाय, कामात्मजमिति।

SRI SUBODHINI: Like someone is injured through a sharp weapon, Baanasura felt now more hurt and sorrowful, after hearing about this. Very quickly he went to the harem, where Usha was. He saw first Aniruddha. The word used here to describe Aniruddha is “Yadudwaha” — meaning a great warrior of the Yadavas — that he is born of the Yadava clan too.

Aniruddha was not afraid at all. This is being explained through the next verse.

कामात्मजं तं भुवनैकसुन्दरं श्यामं पिशङ्गाम्बरमम्बुजेक्षणम्।
बृहद्भुजं कुण्डलकुन्तलत्विषा स्मितावलोकेन च मण्डिताननम्॥२८॥

VERSE 28 Meaning: “The son of Kaamadeva (cupid — Pradhyumna), the best of men in this world, beautiful, of blue colour, wearing the yellow Pitambara dress, with lotus like eyes, with long arms, wearing brilliant earrings and having lustrous hair and with a face illuminated through a soft sweet smile — seeing Aniruddha with this most exquisite beautiful form, Baanasura became greatly astonished.”

श्रीसुबोधिनी : स्त्रीणामत्यन्तहितार्थाय कामात्मजत्वमुक्तम्। भुवनैकसुन्दरमिति सर्वेषामेव मोहकम्। श्यामं पिशङ्गाम्बरम्। पीताम्बरमिति भगवत्सारूप्येण भगवदीयत्वं ज्ञापितम्। अम्बुजेक्षणमिति दृष्ट्यैव सर्वाह्लादकत्वमुक्तम्। बृहद्भुजमिति। भोगयोग्यता वीरत्वं च। स्वभावतोऽप्ययं

महानिति कुण्डलकुन्तलैर्मण्डितमाननं यस्येत्युक्तम्। स्मितावलोकेनेति मनोहरस्वभाव उक्तः। अनेन सर्वलक्षणसम्पूर्णोऽयं वर इत्युक्तम्॥२८॥

तस्य चौर्येण व्यभिचारसम्बन्धं निवारयति।

SRI SUBODHINI: By describing Aniruddha as the son of “cupid” (Kaamadeva), it is said, that he was always beneficial and partial to ladies. There was no one more beautiful like him, in the entire Universe. By telling like this, it is explained, that he is able to “infatuate and enchant” everyone. By telling, that was of “blue color and wearing Pitambara dress” it is explained, that his physical form was denoting “oneness” with our Lord, and also showed that he belonged to our Lord (BHAGAVATSAAROOPYAM AND BHAGAVAIDI-YATWAM). By telling, that he had lotus like eyes, it is explained, that he gives bliss (Aananda) to everyone. By describing that he had long and big arms, it is explained, that he was a great warrior and conferrer of “bliss” on everyone! By nature he was a great and noble personage, as his face was illuminated, through brilliant earrings and hairlocks! He looked, with a soft smile and through this, he indicated, that by his very nature (Swābhavam), he was alluring and enrapturing the mind of everyone. By explaining in this manner, it was proved, that in him, there were all the auspicious signs and qualities, and he was the most beautiful person.

“That Aniruddha has through “cheating” and in a “hidden” manner committed adultery” — this thought and idea are negated through the following verse.

दीव्यन्तमक्षैः प्रिययाऽभितृष्णया तदङ्गसङ्गस्तनकुङ्कुमस्रजम्।
बाह्वोर्दधानं मधुमल्लिकाश्रितां तस्याग्र आसीनमवेक्ष्य विस्मितः॥२९॥

VERSE 29 Meaning: “Aniruddha was seen playing the game of dice like the much loving and beloved lover; on whose chest and other parts, there were traces of saffron paste, caused by deep embraces with his beloved. He was seen wearing on his chest a beautiful garland, which was made up of flowers of the spring season. In this way, Baanasura saw both of them seated with each other, and got very astonished.

श्रीसुबोधिनी : यथा कृतविवाहौ स्त्रीपुरुषावक्षैः क्रीडतः, एवं प्रियया सह तदेकनिष्ठया अक्षैर्दीव्यन्तम्। सा च क्रीडा न क्रीडार्था, किन्तु रसपोषिकेत्याह अभितृष्णयेति। अभितः तृष्णा यस्याः मर्वतः सम्बन्धं वाञ्छतीति। अभितृप्तया वा सम्भोगनितान्ततृप्तया। अभिनृम्णाया वा। नृम्णमिति प्रकाशनाम। वैदिकशब्दो नृम्णं ‘नृम्णाय नृम्ण’मित्यत्र प्रसिद्धम्। प्रकाशमाने प्रकाशमानमित्यर्थः। अभितः प्रकाशमानया, न तु सङ्कोचेन केनचिदप्यंशेन स्थितया। तत्सम्बद्ध एव क्रीडतीति सर्वसन्देहनिवृत्त्यर्थमाह तदङ्गसङ्गस्तनकुङ्कुमस्रजमिति। तस्या अङ्गसङ्गेन यत् कुचकुङ्कुमं स्रजि संबद्धं तादृशीं स्रजं बाह्वोर्मध्ये दधानम्। अत्यन्तरसालसमये दृष्टवानिति। मधुयुक्ता या मल्लिका तयाश्रितां स्रजमिति तत्र भ्रमरादिसम्बन्धो निरूपितः। गन्धेन रूपेण च मल्लिका रसपोषिका। तस्यैवाग्रेऽप्यासीनं बाणेऽप्यागते तथैवासीनमित्यर्थः। स्वस्याग्र आसीनमिति वक्तव्ये तस्य तथा विचारो न जात इति शुक एवाह तस्याग्रेऽप्यासीनमिति। अत एव विस्मितः॥२९॥

ततो युद्धार्थं तदीया असहमानाः प्रवृत्ता इत्याह स तं प्रविष्टमिति।

SRI SUBODHINI: In the way, married couples, sitting next to each other play the game of dice, in the same way, Baanasura saw Aniruddha playing this game with Usha, who was very concentrated and loving! Usha was not there only to play this game, but to have “bliss” through her companionship. Usha was interested to be always with him, as she was extremely happy with Aniruddha. They looked very courageous and blissful.

With a view to remove any type of doubt, it is said, that Aniruddha was wearing a garland, in which the saffron paste and kumkum from the bosom of Usha was seen and this was caused by their loving embraces. When they were seen by Baanasura, they were in a state of beautiful bliss. This garland was made of flowers of the spring season, and bees were seen humming their songs! This garland was fragrant and was also beautiful, due to which the "bliss" arising out of their love got increased manifold. Even when Baanasura came, both of them were seated there without any fear. Due to this reason, Baanasura got utterly surprised.

But his servants and relatives, were unable to tolerate this. Hence they began to fight with Aniruddha and the same is being described through the next verse.

स तं प्रविष्टं वृतमाततायिभिर्भटैरनीकैरवलोक्य माधवः।
उद्यम्य मौर्वं परिघं व्यवस्थितो यथान्तको दण्डधरो जिघांसया॥३०॥

VERSE 30 Meaning: "On seeing Baanasura surrounded by many fighters carrying weapons, and having entered into the harem, Aniruddha also, with a view to kill Baanasura, took the metallic shield in his hand, and stood up like the giver of punishment, Lord Yama."

श्रीसुबोधिनी : अन्तःप्रविष्टम्। तं श्वशुरम्। आततायिभिर्वृतमिति शस्त्रपाणिभिः सह समागच्छन्तम्। मारयिष्यतीति निश्चित्य मधुवंशोत्पन्नः अन्यस्यापि स्वसम्बन्धेन मदं जनयति, किं पुनः स्वस्य साक्षात्, अतो युद्धार्थमेकाकी प्रवृत्त इत्याह उद्यम्य मौर्वं परिघमिति। लोहबद्धं तृणविशेषबद्धं वा। मौर्वी काचित् तृणजातिलोहजातिर्वा। विशेषेणावस्थितः। सर्वथा निकटगमने प्राणान् ग्रहीष्यतीति ज्ञापनार्थमाह यथान्तको दण्डधर इति। जिघांसया व्यवस्थित इति स्वरूपेण भयानकत्वं निवारितम्॥३०॥

ततो यज्जातं तदाह जिघृक्षयेति।

SRI SUBODHINI: On seeing his father-in-law, accompanied by fighters carrying various weapons, determining that these people will certainly kill him, Aniruddha, being born in the Madhu clan (and due to this, very naturally, "Mada" or valour gets originated in him and Aniruddha is also of the Divine form of our Lord only) got ready to fight, alone and single handed. A description is given here as to how, he got ready to fight. He took a metallic "Parigham" (shield weapon) and stood there in a "special way". He looked as though, that he will take away the "Prāna" (vital air) of everyone, who will come near to him! With a view to make them understand, it is said, in this verse, that he now resembled the giver of punishment, Lord Yama, and he stood there challenging all of them!

Whatever happened later is being explained through the next verse.

जिघृक्षया तान्परितः प्रसर्पतः शुनो यथा सूकरयूथपोऽहरत्।
ते हन्यमाना भवनाद्विनिर्गता निर्भिन्नमूर्धोरुभुजाः प्रदुद्रुवुः॥३१॥

VERSE 31 Meaning: "When he was surrounded on all the four sides by warriors, who desired to catch him, like a big boar kills the attacking dogs, Aniruddha began to kill them and many of their heads were smashed and broken, their hands and feet were also broken and due to this, all these warriors fled away from the house."

श्रीसुबोधिनी : धर्तव्य एवायम् न तु हन्तव्य इति परितः समागताः। ततः स्वयमपि तान् परितः प्रसर्पतः अहरत् हतवान्। दूरे नीतवान्। अहनद्वा। यथा दन्तैर्निकटे गत्वा शुनो हन्ति। नतु केनचित्पराभूतः। दूरादेव तेषां शब्दाः, न तु निकटे समागन्तुं शक्ताः। ततो यज्जातं तदाह ते हन्यमाना

इति। नितरां भिन्ना मूर्धा ऊरुर्वाहवश्च येषामिति हननासहने हेतुः। अतः प्रथमं सङ्कीर्णत्वाद्भवनाद्विनिर्गताः, पुनस्तत्रापि निर्भिन्नावयवाः प्रदुद्रवुः॥३१॥

तेषु निवृत्तेषु अलौकिकप्रकारेण तं निगृहीतवानित्याह तं नागपाशैरिति।

SRI SUBODHINI: They wanted to “capture” Aniruddha. They did not want to kill him. So they surrounded him on all the four sides and advanced towards him, to “capture” — but Aniruddha caught hold of them and began to kill and maim them like a boar bites into the flesh of attacking dogs! Aniruddha could not be conquered by anyone. All these warriors shouted and made noise only from a distance, as they were not able to come near to him. Many of them got killed, heads were shattered, hands and legs were also cut away — and all of them ran away out of fear and injury sustained by fighting.

When the warriors ran away, Aniruddha was “captured” through a “supernatural” way. This is being described through the next verse.

तं नागपाशैर्बलिनन्दनो बली घ्नन्तं-

स्वसैन्यं कुपितो बबन्ध ह।

ऊषा भृशं शोकविषादविह्वला-

बद्धं निशम्याश्रुकलाक्षयरौदिषीत्॥३२॥

VERSE 32 Meaning: “When Baanasura saw his army being defeated, then he got anger over Aniruddha and caused him to be “bound” by the “Naagapaasa” (a supernatural serpent hold). On hearing about this “bondage” of Aniruddha, Usha became anxious and sorrowful, and began to weep, copiously pouring tears from her eyes.”

श्रीसुबोधिनी : बलिनन्दन इति पितुर्वैराद्बन्धनं कृतवान्। नागपाशा अवतारविशेषे भगवतोऽपि तथात्वं सम्पादयन्ति, किमुत तदंशानाम्। ततोऽनिरुद्धाद्बली। दैवेन बलेन बन्धने हेत्वन्तरमप्याह घनत्वं स्वसैन्यमिति। यदि न मारयेत्, तदा जिज्ञासां कृत्वा पश्चात्तथा अयुक्तत्वं नास्तीति स्वतो महादेवं वा पृष्ट्वा विवाहवदनुमोदनं कुर्यात्। अतः स्वसैन्यं मारयतीति, जामाता भवतीति विनिश्चित्य, बन्धनमेव कृतवान्। तच्च बन्धनं दूरे गतस्या तदाह ऊषा भृशमिति। आश्चर्यं तस्य बन्धनं निशम्य भृतृत्वे सन्देहाभावादश्रुकलाक्षी सती स्वाभिप्रायं ज्ञापयन्ती अरोदीत्। अनेन तस्य जारत्वं परिहृतम्॥३२॥

इति श्रीभागवतसुबोधिन्यां

श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे उत्तरार्धे दिषष्टितमोध्यायः॥३२॥

SRI SUBODHINI: Why was Aniruddha bound by the “Naagapaasa”? Because our Lord had bound Baanasura’s father king Bali with these same “serpent pangs”! He now avenged the insult meted out to his own father! That is why, very specially the demon Baanasura is called as the “son of king Bali” (Balinandana). There was also another reason for this type of “supernatural” bondage. He saw his own army being decimated by Aniruddha. During the incarnation, these “pangs of the serpents” can cause “bondage” to our Lord also. Then what is there to be wondered at, when his “Divine” parts also get bound? Baanasura was more powerful than Aniruddha, and that is why, the latter got bound! In fact, even earlier, Baanasura wanted to capture him only, and not kill him. Perhaps Baanasura desired to ask Lord Siva’s permission also to approve this marriage! Even if Anuruddha kills his army people, even then, as he is his

“son-in-law” — with all these thoughts, he caused his “bondage” only. He did not kill Aniruddha. He kept him “bound” in a distant place. Usha on listening to this news, treating him as her own husband, began to weep bitterly, with sorrow and anxiety. Through this sincere exhibition of sorrow, Usha dispelled the thought, that Aniruddha was only a “paramour” — but, that he was her husband, blessed by Mother Parvaty.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 62th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

॥श्रीकृष्णाय नमः॥

॥श्रीगोपीजनवल्लभाय नमः॥

॥श्रीआचार्यचरणकमलेभ्यो नमः॥

श्रीभागवतं-दशमस्कन्धं-त्रिषष्टितमोध्यायं॥

CHAPTER 63, CANTO 10, SRI BHĀGAVATAM.

चतुर्दशे तु विजयः शिवादीनां निरूप्यते।

निरोधो राजसः पूर्णो भविष्यति यतः फले॥१॥

KĀRIKA 1 Meaning: “ In the 63rd chapter, the victories over Lord Siva and others have been explained. Through this, as a result, the “Rājasik” NIRODHA will be total.”(ie the “NIRODHA” of “Rājasik” devotees)

भक्तवत्सलता दृष्टा न निरोधः क्वचित्तथा।

अतोऽन्यनाशशङ्कापि भजनान्तरबाधिका॥२॥

KĀRIKA 2 Meaning: “The love of the Lord for His devotees was seen, but it was not possible to see NIRODHA in this way. In other words, by bearing enmity with another “deity”, attainment of Nirodha is not possible or seen. Hence, the doubt or fear of getting destroyed by another “deity”, will also act as an obstruction to one’s true devotion to our Lord.”

न बाधते हरिः क्वापि विरुद्धोऽपि कथञ्चन।

अविलष्टत्वाय तु हरेरुपेक्षात्र निरूप्यते॥३॥

KĀRIKA 3 Meaning: “Even when opposed, our Lord never gives sorrow to this person, in any way! The “ignoring” of Sri Hari has been described for the reason, that Sri Hari always does His actions without any effort or strain.”

प्रद्युम्नवत्तु तस्यापि नयनेन्वेषणं नहि।

अत्रापि नारदः प्रोक्तः प्रमाणं चिन्तनाधिके॥४॥

KĀRIKA 4 Meaning: “Aniruddha was not searched (after he was lost) like it was done for Pradhyumna! But, as there was so much thinking about this, (loss of Aniruddha), here also, it was sage Narada, who indicated the solution.”

सर्वभावेन युद्धाय ज्वरोपाख्यानमुच्यते।

तामसस्तु ज्वरोऽत्रैव समुत्पन्नस्तथोत्तमः॥५॥

KĀRIKA 5 Meaning: “With a view to describe the “fighting” fully, the story of the “fever” (Jwara) has been told. The famous “Tāmasik” fever got originated here only! — but later! The remaining “best Vaishnava” fever also got originated here only.”

शीतरोरौ पृथक् पूर्वमुत्पन्नौ मिलितौ नहि।

अतो हि भगवानत्र मेलयामास सर्वथा॥६॥

KĀRIKA 6 Meaning: “The cold and the hot fever had got originated earlier, individually! They were not together. Here, the “fever” was part of Lord Siva’s Tāmasik “part” (Kalaa). Hence our Lord, in every way, dealt with the same.”

पूर्वाध्यायान्ते बन्धनमुक्तम्। एवं शोणितपुरकथाया जातायां द्वारकाकथा वक्तव्येति हेतुत्वेन पूर्वोक्तां कथामाह अपश्यतां चानिरुद्धमिति।

In the previous chapter, the “bondage” of Aniruddha has been explained. After describing the events at the city

of Sonitapura, it is necessary to tell, as to what happened in Dwaraka. Hence, through the next verse,, the same is explained.

श्रीशुक उवाच—

अपश्यतां चानिरुद्धं तद्वन्धूनां च भारत।

चत्वारो वार्षिका मासा व्यतीयुरुनुशोचताम्॥१॥

VERSE 1 Meaning: “Shri Sukadeva said, “Oh! Scion of the Bharata clan! The four months of the rainy season got over, and there was no news about the whereabouts of Aniruddha. Due to this, all his relatives became sorrowful.”

श्रीसुबोधिनी : चकारेण गमनप्रकारज्ञानादयः सङ्गृहीताः। अनिरुद्धोऽपि चेन्निरुद्धः, तदा सर्वमन्यथा भविष्यतीति शोकः। तद्वन्धूनाम्, चकारादन्येषाम्। भारतेति विश्वासार्थम्। तूष्णींभावे हेतुः चत्वारो वार्षिका मासा व्यतीयुरिति। वर्षायां युद्धादिगमनं बाधितमिति। अनुशोचतामित्यन्तः तदेकपरत्वम्। अप्रसिद्धत्वाल्लौकिकप्रकारेण न प्रमाणं सिद्धमित्यन्वेषणेऽपि नोपलब्धिः॥१॥

अतो नारदवाक्याद्वैष्णवप्रतीत्यर्थं कलहार्थमुद्यता इत्याह नारदादिति।

SRI SUBODHINI: By the use of the word “Cha” (and), the way Aniruddha went away has been summarized and told. i.e. all of them were eager to know, as to how he got disappeared, but were not able to decipher! If Aniruddha were to get the full “NIRODHA”, then things will take a different turn! Hence, all his relatives got sorrow. Through the use of the second “Cha” (and), it is mentioned, that others also got sorrow. The addressal of the king as “Bharata”, is to denote, that the king would have faith, in what is being spoken.

When none could get any information regarding Aniruddha, why did they all keep quiet for such a long time? Our Shri Mahaprabhuji answering this says, that

it was the “rainy” season and during this time, usually fighting and other types of expeditions are prohibited. After the end of the four months of the rainy season, they decided to search for him. But all of them were in great sorrow, as, all of them loved Aniruddha very much. As they were not aware as to how, he went away, they could not get any proof, from the “worldly” point of view, about his whereabouts! Even after searching, they could not get any lead!

Then, due to the advice of sage Narada, with a view to please and comfort the sorrowing “Vaishnavas”, our Lord got ready for a battle — as per the following verse.

नारदात्तदुपाकर्ण्य वार्ता बद्धस्य कर्म च।

प्रययुः शोणितपुरं वृष्णयः कृष्णदेवताः॥२॥

VERSE 2 Meaning: “On hearing from sage Narada, about the activities of Aniruddha and his subsequent “bondage”, the Yadavas, whose Lord is Shri Krishna, went to Sonitapura.”

श्रीसुबोधिनी : तद्वृत्तान्तं फलितं वा। वार्ता आदितः कथां बद्धस्य वार्ताम्। कर्म च। तत्कन्यया सह रमणम्। चकाराद्युद्धं च। ततः शोणितपुरं प्रययुः युद्धार्थम्। ननु महादेवाधिष्ठितं तत्, अतस्तद्विरोधसम्भवात् कथं गता यादवा इत्याशङ्क्याह कृष्णदेवता इति। कृष्ण एव देवता येषाम्। अनेन सामर्थ्यमपि द्योतितम्॥२॥

लौकिकं सामर्थ्यं वक्तुं महतां नामानि गृह्णाति प्रद्युम्न इति।

SRI SUBODHINI: The news about Aniruddha and his “bondage” - from the very beginning of taking away of Aniruddha by Chित्रलेखा, the conjugal relations with Usha, daughter of Baanasura, and the resultant fighting and the “bondage” of Aniruddha etc. — were heard from sage Narada. They now went for fighting to Sonitapura,

which was being protected by Lord Siva. How come they dared to go there in spite of the possibility of incurring Lord Siva's wrath? Removing this doubt, our Shri Mahaprabhuji points out, that the protector of the Yadavas, was our Lord Shri Krishna Himself (SHRI KRISHNA DEVATAHA) Hence, the Yadavas had the capacity to win over anyone, in a battle!, and they all went with courage and confidence.

Of course, the Yadavas had "worldly" (Loukik) capacity also. This is explained through the next two verses, wherein the "names" of Mahatmas and great warriors have been referred to.

प्रद्युम्नो युयुधानश्च गदः साम्बोऽथ सारणः।

नन्दोपनन्दभद्राद्या रामकृष्णानुवर्तिनः॥३॥

अक्षौहिणीभिर्द्वादशभिः समेताः सर्वतो दिशम्

रुरुधुर्बाणनगरं समन्तात्सात्वतर्षभाः॥४॥

VERSES 3 and 4 Meaning: "The followers of our Shri Balarama and our Lord Shri Krishna viz. Pradhyumna, Sātyaki, Gada, Sāmba, Sārana, Nandha, Upananda, Bhadra and other Yadava warriors, took 12 "Akshowhini" army, and laid siege to the city of Baanasura."

श्रीसुबोधिनी : युयुधानः सात्यकिः। गदो बलभ्राता। साम्बः भगवत्पुत्रः। एते महारथाश्चत्वारः मुख्या गणिताः अथ भिन्नप्रक्रमेण प्रकीर्णकान् गणयति अथेति। चकारात्तदीयाः सारणादयो भगवद्भ्रातरः। तेऽपि चत्वारो गणिताः। एवमष्टविधा आदिभूता येषां मुख्यानां गौणानां च। सर्व एव रामकृष्णानुवर्तिनाः, नतूद्धताः, स्वतन्त्रा वा। उभयोर्ग्रहणं सम्पूर्णशक्त्यर्थम्। तेषां स्वाभाविकं बलं द्वादशाक्षौहिणीयुतम्। समेता मिलिताः अन्योन्यवैमनस्यं परित्यज्य सर्वतो दिशं रुरुधुः। बाणनगरमिति प्रसिद्धम्। समन्तादिति। न क्वचित्सेनाया विच्छेदः। सात्वतर्षभा इति। न तेषां क्वचिद्भयमिति सूचितम्॥३॥४॥

time? Our Shri Mahaprabhuji answering this says: that

गतमात्राः पूर्वमेव तदपराधस्य सिद्धत्वात् परितो नाशयाञ्चक्रुरित्याह
भज्यमानेति।

SRI SUBODHINI: Sātyaki, the brother of Shri Balarama viz. Gada, the sons of our Lord Shri Krishna viz. Sāmba and Pradhyumna are considered as the most important four "Maharathis". The word "Atha" and "Cha" (and) refers, respectively to the other Yadava warriors and the brothers of our Lord like Sārana and others viz. (4 of them) Sārana, Nanda, Upananda and Bhadra. In this way, there were 8 "important" persons leading this army. All of them went by the orders of our Shri Balarama and Shri Krishna, and they never acted in any independent way. Both the names of our Lord Shri Krishna and Shri Balarama have been referred as "together", with a view to indicate the "total power" employed! The Yadavas always had with them the 12 "Akshowhini" army. They were of a "united" mind, without any internal clashes and divisions. They now surrounded the city of Baanasura, from all the four sides, in a united manner. The Yadavas were courageous, and they were the "best" among them.

The "offence" of Baanasura has been already referred to. Hence, they began to destroy everything, no sooner, they laid siege to the city. This is being described through the next verse.

भज्यमानपुरोद्यानप्राकाराट्टालगोपुरम्।

प्रेक्षमाणो रुषाविष्टस्तुल्यसैन्योऽभिनिर्ययौ॥५॥

VERSE 5 Meaning: "They began to shatter, break open and destroy the city, gardens, forts, houses, windows etc. on all the four sides. On seeing this, Baanasura got very upset, and came out of his city to fight with the Yadavas, with an identical army."

श्रीसुबोधिनी : पुराणि मध्यखण्डाः, यथा महानगरेष्ववान्तरपुराणि भवन्ति। उद्यानमुपवनम्। **प्राकारः** आवरणम्। **अट्टालाः** सौधगृहोपरिभागाः। **गोपुरं** पुरद्वारम्। एतानि भज्यमानानि यस्य नगरस्य। भगवदीयैः कृतं स्वनगरं तथाविधं दृष्ट्वा स्वप्रौढिख्यापनार्थं तुल्यमेव बलं गृहीत्वा अभिनिर्ययौ नगरात्। हीनबलत्वे अप्रतिष्ठा स्यात्। अधिकबलत्वे पलायनं सम्भाव्य तन्निषेधार्थं तुल्यबल एव निर्गतः॥५॥

ततो भ्रान्तः स इति मत्वा कृष्णस्तत्र रक्षकः। ततः कोऽपि न हतो भविष्यतीति स्वयमप्यत्र पार्ष्णिग्राहो जातः शिव इत्याह **बाणार्थमिति**।

SRI SUBODHINI: The inner habitations within this big city, fountains, forts, palaces and the turrets, the main door to the city, were all destroyed by our Lord's warriors (the Yadavas). Baanasura saw this, and with a view to exhibit his valour, came out of his city (fort) with an identical army. If he had brought less army, then his "ego" would have been hurt, and, if he had brought "more", then the Yadavas might have fled. Hence he brought only an identical army.

Our Lord Siva realized that Baanasura will not be able to destroy the Yadava army, as it was protected by our Lord Shri Krishna. Lord Siva thought, due to this, that Baanasura is forgetful and foolish. Hence Lord Siva, with a view to protect Baanasura, came there as the "enemy" of our Lord. This is being described in the next verse.

बाणार्थं भगवान् रुद्रः ससुतः प्रमथैवृतः।

आरुह्य नन्दिवृषभं युयुधे रामकृष्णयोः॥६॥

VERSE 6 Meaning: "With a view to help Baanasura, our Lord Siva, accompanied by His son and companions, riding on his bull Nandi, came there to fight with our Lord and Shri Balarama.

श्रीसुबोधिनी : मिथ्यात्वाय भगवत्त्वम्। रुद्र इति रुद्रोगान् द्रावयतीति।
 ससुतः कार्तिकेयसहितः। तेन सर्वेऽपि देवाः अत्र समागता इति बोद्धव्यम्।
 स हि चमूपतिः। प्रथमैर्वृत इति स्वभूतगणावृतत्वमुक्तम्। दैत्यत्वाद्बाणस्य
 दैत्याः सहजाः। अनेनैकत्र भगवान् संवत्सरात्मककालसहितः, अन्यत्र सर्व
 एवेति बहुत्वमप्रयोजकत्वं चोक्तम्। आरुह्य नन्दिवृषभमिति। स्वस्य वृद्धं
 बलीर्वदमारुह्य, नाट्यमिव कुर्वन्, रामकृष्णायोर्युयुधे, ताभ्यां सह।
 वस्तुतस्तयोरैवायम्॥६॥

ततो युद्धं वर्णयति द्वाभ्याम् आसीदिति।

SRI SUBODHINI: Lord Siva has been referred to here as “Bhagawān”, to emphasize His Divine glory! The word “Rudra” is used here to denote, that he cures all the diseases, and in this way, he will destroy the “disease” of Baanasura also (i.e. his pride)! He did not come alone, as Lord Karthikeya had come along too. All other celestial gods had also come, as Lord Karthikeya is the commander-in-chief of the celestial gods. Lord Siva was accompanied with his own army of the “Bhoots” (manes). Baanasura was a demon and hence these “Bhoots” were his natural friends and associates. On the one side was our Lord Shri Krishna, who symbolized the “year” (as time). On the other side, everyone was there, but they were not of much use. Lord Siva was seated on his “old” Nandi, and he began to fight with our Lord and Shri Balarama, and it looked as though Lord Siva was dancing on His bull! But in reality Lord Siva belonged to our Lord Shri Krishna and Shri Balarama only.

Through the next two verses, the “battle” itself is being described.

आसीत्सुतुमुलं युद्धमद्भुतं रोमहर्षणम्।
 कृष्णशङ्करयो राजन्प्रद्युम्नगुहयोरपि॥७॥

कुम्भाण्डकूपकर्णाभ्यां बलेन सह संयुगः।

साम्बस्य बाणपुत्रेण बाणेन सह सात्यकेः॥८॥

VERSES 7 and 8 Meaning: “The battle between them was fought with so much ferocity that, witnessing which, the end of one’s hair stood erect! Oh king! Shri Krishna fought Lord Siva; Pradhyumna fought Lord Karthikeya; Lord Shri Balarama fought with Kumbhanda and Koopakarma; Samba fought the son of Baanasura and Baanasura and Sāthyaki indulged in a wrestling bout.”

श्रीसुबोधिनी : सुतुमुलमत्यधिकं निरन्तरशस्त्रपातसहितम्। रोमहर्षणं श्रुते रोमाञ्चो भवतीति। विशेषत आह कृष्णशङ्करयोरिति। राजत्रिति कदाचिन्महान्तोऽपि युद्धं कुर्वन्तीति। प्रद्युम्नगुहयोः उभयोः पुत्रयोः। कुम्भाण्डकूपकर्णौ दैत्यसिद्धौ। उभाभ्यां बलेन सह संयुगः। साम्बस्य बाणपुत्रेणेति। बाणपुत्र इत्येव प्रसिद्धिः, न तु नाम्नेति। बाणेन सह सात्यकिर्महारथः॥७॥८॥

पञ्चद्वन्द्वान्युक्त्वा तस्य युद्धस्य सर्वोत्कर्षं वक्तुं ब्रह्मादीनामप्याश्चर्यादर्शनमित्याह ब्रह्मादय इति।

SRI SUBODHINI: This battle took such dangerous proportions, in which weapons were used profusely – and just by listening to this, one’s hair will stand erect on its ends! Who fought with whom is being detailed here. Our Lord Shri Krishna fought with Lord Siva! “Oh king!” – this addressal has been done by Shri Sukadeva, to tell that “sometimes even the greatest of persons also fight”. Pradhyumna, our Lord’s son fought with Lord Karthikeya, Lord Siva’s son; Kumbhanda and Koopakarma fought with Shri Balarama. These two were belonging to the demons and “Siddhas” respectively. The son of Baanasura fought with Sāmba. The name of Baanasura’s son is not famous or known. Sāthyaki fought with Baanasura himself.

In the previous verse, the fighting between the “5 pairs” have been referred to. Now, it is told, as per the following verse, that this “battle” was fought with such ferocity, that even Lord Brahma and others got very much surprised seeing this.

ब्रह्मादयः सुराधीशा मुनयः सिद्धचारणाः।

गन्धर्वाप्सरसो यक्षा विमानैर्द्रष्टुमागमन्॥९॥

VERSE 9 Meaning: “Lord Brahma and others like Indra who is the Lord of the celestials, the sages, the Siddhas, the Chāranas, the Gandharvas, the Divine Damsels (Apsaras) and the Yakshas came there, seated on their planes, with a view to witness this ferocious fighting.”

श्रीसुबोधिनी : देवानामीशा इन्द्रादयः। मुनयः सनकादयः। सिद्धाः कपिलादयः। एते त्रिविधा उत्तमाः। सिद्धचारणाः गन्धर्वाप्सरसो यक्षाश्चेति त्रिविधा निकृष्टाः। एवं षड्विधेषु निरूपितेषु सर्व एव निरूपिता भवन्ति। विमानैरागमनं युद्धाभिनवेशेन देहविस्मरणेऽपि अपातार्थम्॥९॥

ततः प्रतिपक्षाणां खण्डनमाह शङ्करानुचरानिति।

SRI SUBODHINI: Indra, the Lord of the celestials, Sanakādi brothers, the sages like Kapila and others (best in category), Siddhas, Chāranas, Gandharvas and the Apsaras and the Yakshas (lower in category), all of them — 6 categories — came there, or the sky, in their “planes”, as they were eager to witness this “fighting”. They sat on their planes, so that, they will not fall down on the ground, by forgetting about their bodies, while concentrating on the mighty fighting, which was going on, on this earth,

Through the next 3 verses, the actual “fighting” is being described.

शङ्करानुचरान् शौरिर्भूतप्रमथगुह्यकान्।

डाकिनीर्यातुधानांश्च वेतालान्सविनायकान्॥१०॥

भूतमातृपिशाचांश्च कूष्माण्डान् ब्रह्मराक्षसान्।

द्रावयामास तीक्ष्णाग्रैः शरैः शार्ङ्गच्युतैर्भृशम्॥११॥

VERSES 10, and 11 Meaning: "The followers of the Divine Lord Siva, (servants) like the Manes, Pramathas, Guthyakas, Daakini powers, Yātudhanas, Vetalas, Vinayakas, ghosts, dead bodies, the feminine forces, the Pisachas (ghowls), Khooshmandas and Brahmarakshasas — all of these were made to flee, through the sharp arrows released from the bow "Shrangha" of our Lord Shri Krishna.

श्रीसुबोधिनी : देवास्तु तदीया एवेति शङ्करानुचरा एव ताडिताः। यैः पूर्वं प्रतिज्ञा कृता। शौरिरिति पितृनाम्ना निर्देशः। भूताः प्रमथाः गुह्यका इति त्रयः। डाकिनीरित्यादि त्रयः॥१०॥

भूतमातृपिशाचाश्च कूष्माण्डा ब्रह्मराक्षसाः विनायकाश्चेति द्वादशधा भवन्ति। तान् सर्वानेव कालग्रस्तान् तीक्ष्णाग्रैः शरैः शार्ङ्गच्युतैरिति समर्थैर्हेतुभिः कृत्वा भृशं द्रावयामास। तत्प्रहारैर्व्यथिताः पलायनपरा जाताः॥११॥

SRI SUBODHINI: The Lord considered the celestials as His own. Due to this, He began to kill the servants of Lord Siva, who had taken the vow in the first instance. The Bhoots, Pranathas and Guhyakas — these three are in one group, and the rest of them viz. Daakini, are of three types. The rest of them viz. Bhootas, the feminine forces, Pisachas, Khooshmandas, Brahmarakshasas and Vinayakas — these six — totally 12 are the servants of Lord Siva. All of them were caught up by the Divine factor of "Kaala" (time). The sharp arrows aimed from the bow "Shrangha" of our Lord, were very efficient, and these

servants ran away from there, as they got severe injury and pain due to the attacks from these arrows.

पृथग्विधानि प्रायुङ्क्त पिनाक्यस्त्राणि शार्ङ्गिणे।

प्रत्यस्त्रैः शमयामास शार्ङ्गपाणिरविस्मितः॥१२॥

VERSE 12 Meaning: "Lord Siva took his "Pinaaka" bow and aimed the arrows on our Lord Shri Krishna. But, our Lord, without getting surprised, aimed, through His "Sharngha" bow, such arrows which quietened and neutralized the arrows aimed by Lord Siva."

श्रीसुबोधिनी : ततो भृत्येषु निवृत्तेषु पिनाकी पिनाकेन पृथग्विधान्यस्त्राणि शार्ङ्गिणे भगवते प्रायुङ्क्त। आदौ तुल्यतानिरूपणार्थं धनुर्द्वयग्रहणम्। भगवान् पुनस्तस्य निराकरणमेव कृतवान्, न तु तं दूरीकृतवानित्याह प्रत्यस्त्रैरिति। लौकिकत्वाय शार्ङ्गपाणिरिति। अविस्मित इति जयेऽपि गर्वाभाव उक्तः। लौकिकाभिनिवेशद्योतकः॥११-१२॥

- विशेषत आह ब्रह्मास्त्रस्य च ब्रह्मास्त्रमिति।

SRI SUBODHINI: Lord Siva saw that his servants were fleeing away. Hence he took his own bow of "Pinaaka", and aimed various types of arrows on our Lord Shri Krishna. Our Lord only warded off or neutralized all these arrows, with His own arrows. As this "fighting" was "worldly", our Lord was seen holding His "Sharngha" bow in His hand. Our Lord became victorious by neutralizing Lord Siva's arrows. Even then, He did not feel or show any "pride". Hence, He did not show any surprise either. This shows the "worldly" will of our Lord.

The "special" description is being given through the next verse.

ब्रह्मास्त्रस्य च ब्रह्मास्त्रं वायव्यस्य च पार्वतम्।

आग्नेयस्य च पार्जन्यं नैजं पाशुपतस्य च॥१३॥

VERSE 13 Meaning: "The neutralization of the arrow of Lord Brahma was done with the same type of arrow of our Lord; the "wind" arrow was neutralized through the arrow of the "mountain"; the arrow of "fire" was neutralized through the arrow of "rain water"! The "Paasupata" arrow was neutralized by our Lord, through His "Narayana" arrow!"

श्रीसुबोधिनी : चकारात्सर्व एव ब्रह्मास्त्रभेदा गृहीताः। नात्र पूर्वात्परबलीयस्त्वम्, किन्त्वस्त्राभिज्ञानं बलं च प्रयोजकमिति लौकिकेऽपि भगवदुत्कर्ष एव। वायव्यस्य चेत्यत्रापि तथा। पार्वतास्त्रमेव तस्य निवारकम्। वायोर्वाय्वन्तरस्य निवारकत्वाभावात्। आग्नेयस्य च पार्जन्यम्, जलेनैवाग्नि, शाम्यतीति। षष्ठ्यन्तस्य शमनार्थं प्रथमान्तं प्रायुङ्क्तेति योजना। पृथग्विधानि प्रायुङ्केत्यत एवानुवृत्तिः। नैजं नारायणास्त्रं पाशुपतस्य निराकरणार्थं प्रायुङ्केति। दृष्ट एवान्धकारस्य निवारकः सूर्यः, तथैव सत्त्वं तमसः। चकारेणावान्तराण्यस्त्राण्यपि परिगृहीतानि॥१३॥

SRI SUBODHINI: The first referred to arrow here, is more powerful than the succeeding ones. But the real power of the arrow lies in having the full knowledge about it, and it's power. Hence, in this "worldly" way also, the glory of our Lord is being shown. For e.g. the "wind" arrow releases great force of storm/tornado, which can be quietened only, through the arrow of the "mountain", which only can withstand the effect of the force of the "wind". The "fire" arrow is neutralized by the "rain water" arrow! In this way, Lord Siva's own "Paasupala" arrow was neutralized, through the "arrow of Narayana" by our Lord, which is His own arrow! — Like the "darkness" is mitigated by the "sun"! In this way, the quality of "Tamas" is neutralized by the quality of "Satwa". The word "Cha" (and) used here, denotes that both of them exchanged other types of arrows also.

मोहयित्वा तु गिरिशं जृम्भणास्त्रेण जृम्भितम्।

बाणस्य पृतनां शौरिर्जघानासिगेदषुभिः॥१४॥

VERSE 14 Meaning: "The Lord, infatuated Lord Siva through His "yawning" arrow, which made Lord Siva "yawn" repeatedly. At this opportune time, our Lord through swords, mace and arrows began to destroy the army of Baanasura."

श्रीसुबोधिनी : ततः क्षीणास्त्रं जृम्भणास्त्रेण मोहयामास। जृम्भणाख्यो गणस्तृतीये निरूपितः। तदस्त्रं तदैवत्यम् तुशब्दस्तु मोहाभावपक्षं व्यावर्तयति। तत्र हेतुः गिरिशमिति। महामोहः पर्वतेष्वेव प्रतिष्ठितः। जृम्भितमिति देवताया अनुभावो दर्शितः। अन्यथा अलौकिकप्रकारेण मोहसम्भावना स्यात्। ततो महादेवे मोहात्परावृत्ते तूष्णींभूते शयाने प्रतिकूले वा। ततो बाणस्य पृतनां शौरिर्जघान। लौकिकप्रकारेण असिगदेषुभिः सर्वथा छेदकमार-काल्पच्छेदकैः॥१४॥

तत एवं भगवद्युद्धमुक्त्वा, तथान्येषामाह स्कन्द इति।

SRI SUBODHINI: When Lord Siva had exhausted his arrows, then our Lord dispatched the "yawning" arrow, which put Lord Siva in a state of "infatuation" i.e. unconscious! In the third canto, the group of people called "JRIMBHANA" has been referred to. Like the arrow is it's deity also! Lord Siva, being the Lord of the mountains always lives in the mountains only and hence, it was indeed appropriate, that he got now infatuated, being the Lord and Master of the mountains. In this way Lord Siva got continuous "yawning" — thus showing the power of the celestial gods. If this was not so, "supernatural" methods (Aloukik) would have created this "infatuation". Using this opportunity, our Lord began to destroy the army of Baanasura, through "worldly" ways only like using the sword, the mace and through the arrows!

After describing our Lord's "fighting", the "fighting", done by others is being described, as per the following verses.

स्कन्दः प्रद्युम्नबाणौघैरर्द्यमानः समन्ततः।

असृग्विमुञ्चन् गात्रैभ्यः शिखिनापाक्रमद्रणात्॥१५॥

VERSE 15 Meaning: "Lord Kartikeya, being attacked through the arrows of Pradhyumna, now saw blood oozing out of his entire body. He sat on his peacock and ran away from the battle field."

श्रीसुबोधिनी : बाणसमूहैरर्द्यमानः असृग्विमुञ्चन् मूर्छित इव शिखिना हेतुना कृत्वा रणादपाक्रमत्। मयूरस्तं गृहीत्वा पलायित इत्यर्थः॥१५॥

बलभद्रस्तु विचाराभावात् मारितवानेवेत्याह कुम्भाण्ड इति।

SRI SUBODHINI: Lord Subramanya ran away having sat on his peacock (chariot — carrier) as he was injured and bleeding, from the battle field.

Shri Balarama, without thinking, also killed many. This is dealt with through the following verse.

कुम्भाण्डः कूपकर्णश्च पेततुर्मुशलादितौ।

दुद्रुवुस्तदनीकानि हतनाथानि सर्वतः॥१६॥

VERSE 16 Meaning: "Attacked by the plough, both Kumbhanda and Koopakarma fell down. On the death of their masters, their armies fled away from the battle-field."

श्रीसुबोधिनी : मुशलेन पीडितौ द्विधा विदीर्णौ सकृत्प्रहारेणैव अग्रमध्यभागभेदेन पेततुः भूमौ मृतावेव। तत्स्पष्टं ज्ञापयति दुद्रुवुस्तदनीकानीति। तयोरनीकानि। तौ हि सेनापती, हतौ नाथौ येषाम्। सर्वत इति केचिद्भ्रमाद्भगवत्कटकेऽपि गता इति वैक्लव्यं प्रदर्शितम्॥१६॥

एवं तयोर्वधे बाण स्वयमागत इत्याह विशीर्यमाणमिति।

SRI SUBODHINI: Through one blow from the plough, both of them got cut into 2 pieces in their middle. They fell on the ground and died. These two were the commanders of the army. As the army became without “heads”, due to their death, the army began to flee away, on all the four sides. Many of them joined the army of our Lord, thus showing their plight!

On the death of his two “commanders”, Baanasura came himself and this is being described through the following verse.

विशीर्यमाणं स्वबलं दृष्ट्वा बाणोऽत्यमर्षणः।

कृष्णमभ्यद्रवत्संख्ये रथी हित्वैव सात्यकिम्॥१७॥

VERSE 17 Meaning: “On seeing his army running away hither and thither, Baanasura got very angry, gave up fighting with Sāthyaki, and came to fight with our Lord Shri Krishna, having seated on a chariot.”

श्रीसुबोधिनी : सामान्ययुद्धं परित्यज्य विशेषतः कथं युद्धं करोतीति क्रोधः। ततः सात्यकिं हित्वैव कृष्णमभ्यद्रवत्। अत्र त्यागोऽहं त्वया सह युद्धं न करिष्यामीति। अन्यथा तेन प्रतिरुद्धः स्यात्। अलौकिकं प्रकारं प्रदर्शयिष्यामीति लौकिकपरित्यागः॥१७॥

तस्य तं प्रकारमाह धनूंष्याकृष्येति।

SRI SUBODHINI: Baanasura got anger over the fact, that the “enemy” forces were now fighting in a very “special” way, giving up the “ordinary” ways of fighting. Hence, he gave up fighting with Sāthyaki, came and attacked our Lord Shri Krishna. He showed, through his arrow to Sāthyaki, that he will not fight with him, and as he did not want to fight with him any more, he withdrew from that place, and came to our Lord Shri Krishna.

His way of "fighting" is being described through the next verse.

धनूंष्याकृष्य युगपद्बाणः पञ्चशतानि वै।

एकैकस्मिन्शरौ द्वौ द्वौ संदधे रणदुर्मदः॥१८॥

VERSE 18 Meaning: "In this battle, the most intoxicated and proud Baanasura, strung 500 bows, at the same time and put two arrows each in every bow (thus 1000 arrows were aimed at our Lord at one time)."

श्रीसुबोधिनी : साधनानां बहुत्वेऽपि प्रयत्न एक एवेति तस्य शीघ्रता श्लाघ्यते। युगपद्भनूंष्याकृष्य, बाणासुरः पञ्चशतानि योजयित्वा। आकृष्य घनुःपरीक्षा कृत्वा। एकैकस्मिन् धनुषि एकेन हस्तेन द्वौ द्वौ शरौ संदधे। तदैकदा सहस्रं बाणा भवन्ति। ननु किमित्येवमेकदैव बहुसाधनप्रक्षेपं करोतीत्याहुः। **रणदुर्मद** इति। रणे दुष्टो मदो यस्येति। न हि मत्तः संबद्धं करोति। सुतरां दुष्टो मत्तः॥१८॥

अल्पेनैव निराकरणमाह तानि चिच्छेदेति।

SRI SUBODHINI: Baanasura now did one "action", through which he could achieve better results quickly. He now strung all the bows together and ensured that all of them were in good order. When he realized, after testing, that there were no defects in these bows, he, simultaneously took 500 bows and put 2 arrows each in them and in this way, he could put and aim 1000 arrows at the same time! Why did he do this effort to put so many arrows at the same time? Answering this, it is said, that his "pride" was bad and cruel, and "intoxicated" people do not act in an appropriate manner, and this "proud" nature is always bad.

Our Lord in turn warded off all this, with the least effort only. This is being explained through the next verse.

तानि चिच्छेद भगवान्धनूषि युगपद्भरिः।

सारथिं रथमश्वांश्च हत्वा शङ्खमपूरयत्॥१९॥

VERSE 19 Meaning: "Our Lord Sri Hari, cut down all the 500 bows at the same time. He later killed Baanasura's charioteer, horses and shattered his chariot. After this He blew His conch."

श्रीसुबोधिनी : युगपदेकबाणेन कमलिनीशतपत्रवेधवत् सर्वाण्येव धनूषि छिन्नानि। ततः सारथिं रथमश्वांश्च। तेनैव न क्षतमात्रं बाणकार्यम्, किन्तु हत्वा। ततोऽपि युद्धादनिवृत्तं वीक्ष्य तदन्तःकरणे भयजननार्थं शङ्खमपूरयत्। 'यस्य ध्वनिर्दानवदर्पहन्ते'ति। ततो भीतः पलायनेऽप्यशक्तः लज्जया रिपोः स्वपश्चाद्भागमदर्शयन् तथैव स्थितः॥१९॥

SRI SUBODHINI: Through one arrow only our Lord broke all the 500 bows like the leaves of 100 lotus stalks are cut away at the same time! They were all shattered! His charioteer and the horses of the chariot were killed. The chariot was destroyed. The arrow actually, killed them (i.e. not injured only). The demon Baanasura did not withdraw from this "fighting", even after the breaking of his bows and the destruction of his army. Then, with a view to create fear in his inner mind, our Lord blew His conch, which destroys the "pride" of these demons. These demons, due to fear, lost their capacity even to flee away, became bashful and stood there only, in great fear!

तन्माता कोटरा नाम नग्ना मुक्तशिरुरुहा।

पुरोऽवतस्थे कृष्णस्य पुत्रप्राणरिरक्षया॥२०॥

VERSE 20 Meaning: "The mother of Baanasura, Kotara by name, with a view to protect her son, opened up her hair and became naked. She came now and stood, in this way, before our Lord Shri Krishna!"

श्रीसुबोधिनी : ततस्तस्य महादेवगणत्वे पार्वत्या अंशरूपा तस्य धर्मतो माता अभूत्। गणमातृसमाना, धात्री मातृतः, धर्ममातृतश्च विशिष्टा सा। ततः सा क्वचित्पार्वतीत्युक्ता पर्वतोद्भवा तदंशभूता वा, नाम्ना कोटरा, मातृगणे पठिता, 'कोटरा रेवती ज्येष्ठे' त्यत्रापि प्रसिद्धा, नगना भूत्वा मुक्तशिरोरुहा पुत्रप्राणरिरक्षया कृष्णस्य पुरोऽवतस्थे। अनेन तस्य देवसाहाय्यं द्योतितम्। धर्मनिष्ठा चोक्ता। अनेन गणमातेयमिति निरूपणात् साक्षाज्जननी या अशना, या वा तत्पत्नी विन्ध्यावलिः, ते उभे निरस्ते॥२०॥

तस्यास्तथाकरणेन यज्जातं तदाह ततस्तिर्यङ्मुख इति।

SRI SUBODHINI: As Baanasura was one of the "Gana" (group — person) of Lord Siva, his mother's name was Kotara, an "Amsa" (part) of mother Parvaty. She was full of virtuous qualities than this mother earth, as also of the usual "worldly" mothers. Due to this, at some places, this "mother" has been called also as Parvaty, as she is a "part" of Parvaty, who was born out of the Himalaya mountain! (GIRIJA). Usually the "feminine parts" of these Saivaite forces are called as "Kotara, Revati, Jyeshtha" etc. Now the mother was eager to protect her son. Hence she opened her hair locks and shed away her clothes and stood before our Lord Shri Krishna. The main purpose of this action was to tell, that she has got the support of the celestials, and also she was steadfast in her "Dharma" (duties)! Due to her intervention as the "Ganamaata" i.e. the presiding mother of the "Gana" (group in which Baanasura was a member), the real mother of Baana (i.e. the one who gave birth to him) and his wife Vindhyavali are not referred to.

Whatever happened, when she did like this, is being explained through the next verse.

ततस्तिर्यङ्मुखी ननामनिरीक्षन्गदाग्रजः।

बाणश्च तावद्विरथश्छिन्नधन्वाविशत्पुरम्॥२१॥

VERSE 21 Meaning: Our Lord turned away His face, through which He did not see her nakedness. During this time, Baanasura, who was without his chariot and having got his bows broken, went away into his city."

श्रीसुबोधिनी : 'ननां स्त्रीं प्रकटस्तनी' मिति निषेधात् अनिरीक्षन् तिर्यङ्मुखो जातः। किञ्चा गदाग्रजः। ततो भगवति परावृत्ते बाणश्च पराङ्मुखो भूत्वा पुरमविशत्। पदातिः पलायितः। विरथश्छिन्नधन्वेति। चकारात्तदीयाः सर्व एव गताः॥२१॥

एवंप्रथयुद्धमुक्त्वा, द्वितीयराजसयुद्धार्थं भगवच्छङ्करयोः प्रस्तावनामाह विद्राविते भूतगण इति।

SRI SUBODHINI: In the scriptures it is said, that no one should see a lady with an exposed bosom or who is naked. Hence our Lord turned away His face. Our Lord is specially "Gadaagraja" (elder brother of Gada), and for this reason, and also due to the prohibition of seeing "another's body" naked, in the scriptures, the Lord turned away His face. Baanasura took this opportunity to go away inside his city. The foot soldiers ran away. Baana had no chariot or bow. The word "Cha" (and) is used to indicate, that Baanasura had lost everything.

After describing the first "battle", the second "Rājasa" fighting was done through our Lord Shri Krishna and Lord Siva. This is being described by the next verse.

विद्राविते भूतगणे ज्वरस्तु त्रिशिरास्त्रिपात्।

अभ्यपद्यत दाशार्हं दहन्निव दिशो दश॥२२॥

VERSE 22 Meaning: "When the army of Baanasura viz. the Bhootas etc. ran away, then the "fever" having

“3 heads and 3 feet”, burning everything on it's way and all the sides, came to attack our Lord Shri Krishna.”

श्रीसुबोधिनी : यदैव भगवान् तिर्यङ्मुखः, तदैव स भावस्त्यक्त इति महादेवोऽपि मोहादुदगतः। तत आत्मविस्मरणात् साधनसेवकभूतानां भूतानां पलायनं दृष्ट्वा स्वस्य वैदिकभावेन आध्यात्मिकरूपं रुद्रं ज्वरं उत्पादयामासेत्याह। ‘रुद्रः पशुंश्छमायेते’त्यत्र रुद्रो ज्वर उक्तः। ‘न तस्य रुद्रः पशून्भिमन्यत’ इत्यत्रापि। वैदिकमार्गेणापि भगवता सह युद्धं कर्तव्यमिति प्रवृत्त्यर्थं विद्राविते भूतगण इति। अत एव ज्वरोत्पत्तिरत्र नोक्ता। रूपान्तरेण रुद्र एव ज्वर इति। तुशब्दोऽन्यं ज्वरं व्यावर्तयति, स त्रिशिराः त्रिपाच्च। दाशार्हं शरणागतरक्षामणिं कोटराहितार्थं परावृत्तमभ्यपद्यत। स्वसामर्थ्यं प्रकटयन्निवाह दहन्निव दिशो दशेति॥२२॥

तदा भगवान् सर्वरूपोऽपि तन्निवारककर्मरूपं परित्यज्य, प्रकारान्तरेण पूर्वोत्पन्नं शीतं ज्वरं च योजयित्वा असृजदित्याह अथ नारायणो देव इति।

SRI SUBODHINI: When our Lord had turned away His face i.e. He gave up His idea to fight any further, at that time Lord Siva got awakened from his “unconscious state”. Due to his forgetting himself, Lord Siva saw that his “instruments and servants” viz. His Bhoots and others had all run away from that place. Then, through his “Vedic” nature, and from his spiritual powers, he originated the “Rudra Jwara” (fever of Rudra). In fact the name of “Rudra” also is synonymous with “fever” and also Lord Siva as “Rudra”, has been termed as the “redeemer and remover of fever also” (there are, two Vedic references to this, as referred to by our Shri Mahaprabhuji as (1) “RUDRAHA PASOOMSCHA-MAYETA”, (2) NA TASYA RUDRAPASOOTABHI MAYNATA). It was felt by Lord Siva to fight our Lord in the “Vedic” way also, as all his servants had all run away! In fact Lord Siva himself was the “fever” here. This

तदा तिर्यङ्मुखो भगवान् तिर्यङ्मुखः।

बापाश्च तावद्विराडिन्द्रजन्मविशतुम्॥२१॥

“fever” had three heads and three feet! It came near to our Lord, who is the protector of all those, who surrender to Him. Our Lord, in fact, had given up fighting only due to the surrender of the mother Kotara. But this “fever” with a view to show it’s power and capacity, began to burn all the sides, and came near to our Lord.

Then, our Lord, although it is He, who has become “everything”, giving up the “action” from His supernatural state, and with a view to destroy this “fever”, now originated the “fever” of Narayana, by mixing the “cold and Rudra fever”. This is being described below in two verses.

अथ नारायणो देवस्त दृष्ट्वा व्यसृजज्वरम्।

माहेश्वरो वैष्णवश्च युयुधाते ज्वरावुभौ॥२३॥

अलब्ध्वाभयमन्यत्र भीतो माहेश्वरो ज्वरः।

शरणार्थी हृषीकेशं तुष्टाव प्रयताञ्जलिः॥२४॥

VERSES 23 and 24 Meaning: “Our Lord Shri Krishna, on seeing this Rudra “fever”, sent His own Vaishnava “fever” to fight with it. Thus, the fevers of both Lord Siva and Sri Narayana began to fight. When the “Vaishnava fever” subdued the “fever of Rudra”, the fever of Rudra got afraid, and on seeing, that there was no other way of securing protection, surrendered to our Lord Shri Krishna, and with folded hands, began to sing the “praise” of our Lord Shri Krishna.”

श्रीसुबोधिनी : तं ज्वररूपं महादेवं दृष्ट्वा। स ज्वरो रुद्रोऽष्टमूर्तेः शिवस्य कलारूपः ‘यास्ते अग्ने घोरास्तनुवः। क्षुच्च तृष्णा च। अस्तु क्वानाहुतिश्च। अशनाया च पिपासा च। सेदिश्चामतिश्च। एतास्ते अग्ने घोरास्तनुवः’ इति श्रुतेः। ‘ताभिरमुं गच्छ, योऽस्मान् द्वेष्टि, यं च. वयं द्विष्म’ इति श्रुत्यर्थत्वज्ञान

रुद्रेण प्रेरितास्तास्तनुव एकीभूताः ज्वरत्वमापन्ना भगवत्समीपं गताः। ततो नारायणो देवः पुरुषो यज्ञरूपः 'पुरुष ह वै नारायण' इति, तस्माद्देवतारूपमग्निं निःसारयितुं वृत्रादिवाग्नीषोमौ ज्वरं व्यसृजत्। श्रुतावपि 'इन्द्र आत्मनः शीतरोरावजनय' दित्यत्र आत्मा भगवानेव यज्ञः तत्प्रार्थनयैवासृजदिति। ततो ज्वरयोः परस्परं युद्धमासीदित्याह माहेश्वरो वैष्णवश्चेति। उभौ प्रसिद्धौ। यथा विष्णुशिवौ पूर्वं युयुधाते, तथा तदीयावपीति। उभयोर्ज्वरत्वाद् युद्धं समानम्, तथापि देवताया एव प्राबल्यात् माहेश्वरः वैष्णवेन बैलनादितः सम्यगाक्रन्दत्, रोदनं कृतवान्। रुद्र प्रकृतित्वात् तामस एव पीडितो रोदति, नेतरौ। कृतेऽपि रोदने तत्पीडायामनिवृत्तायां वैष्णवाद्भीतः स्वमूलभूतं पूर्वमेव पराजितं मत्वा शरणार्थी सन् हृषीकेशमेव शरणं गतः। अङ्गीकारार्थं तुष्टाव। हृषीकेशमिति भगवता तथैव प्रेरितः। किञ्च। अन्यत्राभयमलब्ध्वा पूर्वबाधां स्मृत्वा, भीतश्च। अङ्गीकारार्थं शरणार्थित्वम्। अन्तःकरणस्य तत्परत्वमनेन निरूपितम्। प्रयताञ्जलिरिति कायिको व्यापारो नम्रत्वरूपः॥२४॥

तस्य स्तोत्रमाह चतुर्भिः।

SRI SUBODHINI: This fever symbolized Lord Siva, in his eight-fold form and being a part of this, and for this, the evidence is being given from the Vedas. "Oh! Fire (Agni)! Your terrible form consisting of hunger and desire, Astu, Kyanahuti, Asana and Pipaasa, Sedi and Samati" — through this Vedic reference this fever consisted of one part of our Lord Siva's eight fold form. Inspired by Lord Siva, this "fever" came near to our Lord Shri Krishna. As per the Veda again, our Lord is "Sri Narayana, of the form of "Yagna" (sacrifice) and Purusha" (PURUSHO HA VAI NARAYANAHA). Due to the reason like in the past, the celestial deity forms of fire (Agni) and the Soma (moon), were manifested from the demon Vritra, in the same way, with a view to remove the celestial fire (Agni) from this fever of Rudra, our Lord sent His "fever of Sri Narayana", or "Vaishnava fever".

In this way, both the "fevers" fought with each other. Both of them were prominent. As a little earlier, Lord Siva and Lord Vishnu (Lord Shri Krishna) had fought with each other, in the same way, their servants viz. the "Rudra" fever and the "Vishnu" fever now fought with each other! But due to the power of the celestial deities, the fever of Rudra got affected by the fever of Vishnu, and the fever of Rudra began to shout and weep. Why did it weep? Our Shri Mahaprabhuji answering this says, that being "Tāmasik" only, it began to weep (as usually Tāmasik persons only weep due to sorrow). Usually again the Sātwik and Rājasik persons do not weep. Even after weeping, when it's suffering did not end, then, being afraid of the fever of Vishnu, and realizing it's defeat, desirous of surrendering, it surrendered to our Lord Hrishikesa (our Lord Shri Krishna). After surrendering, with a view to get the Lord's acceptance only, it began to sing the "praise" of our Lord! How did this "Tāmasik fever" get this type of intellect to do the "praise" of the Lord? Our Shri Mahaprabhuji answering this says, that our Lord, being Hrishikesa, is the master of all the senses (Indriyas) and due to this, it is said, that it was our Lord only who inspired this Rudra fever to sing His praise! This fever could not get protection anywhere else, and remembering the plight to which it was subjected in the first instance, this fever got afraid. His surrender was accepted by our Lord. From this, it is understood, that the inner mind of this fever was fully devoted to our Lord. By folding it's hands, it indicated the humility, through it's body also.

The "Stuti" (praise) done by this "Rudra fever" is being dealt with through 4 verses.

स्वरूपबलकार्याणि जानतो मम सर्वथा।

रक्षा त्वयैव कर्तव्येत्येवंरूपा स्तुतिः कृता॥१॥

KĀRIKA 1 Meaning: “The “fever” did it’s prayer in this way that, “I have realized, Oh Lord! Your divine nature, strength and tasks! Hence, You only should protect me, at all times. In other words, no one else is capable of giving me protection.”

तत्र प्रथमं स्वरूपमुक्त्वा नमस्यति।

Hence, in this “praise” (Stuti), in the first instance, he prostrates to our Lord by explaining the Divine nature (Swaroopa) of our Lord.

ज्वर उवाच—

नमामित्वानन्तशक्तिं परेशं सर्वात्मानं केवलं ज्ञप्तिमात्रम्।

विश्वोत्पत्तिस्थानसंरोधहेतुं यत्तद्ब्रह्म ब्रह्मलिङ्गं प्रशान्तम्॥२५॥

VERSE 25 Meaning: “The “fever” (Jwara) said, “You are the Lord of every other deity like Lord Brahma and other celestials; You have immeasurable vast powers and strength! You are the “Aatma” of everyone; most pure and sacred; the concentrated unified consciousness (Chaitanyaghana), You are the cause of the origination, protection and the destruction of this Universe; You are of the form of pure spiritual knowledge; the symbol of the supreme Brahman and the Divine Lord and of the form of peace. Oh Lord! I am prostrating to You!”

श्रीसुबोधिनी : शास्त्रसिद्धं स्वरूपं परिदृश्यमानादन्यदिति शङ्कं व्यावर्तयितुं त्वामित्याह, इदमेव तदिति वक्तुम्। नन्वष्टमूर्तेर्ज्वरोऽयं सर्वसंहारकशक्तिरूपः, कथमन्यं स्तौतीत्याशङ्क्य, तस्य माहात्म्यमाह अनन्तशक्तिमिति। अनन्ताः शक्तयो यस्येति। ननु कालादेर्ब्रह्मादेर्वा साहाय्ये रक्षा भविष्यतीति किं शत्रोर्महतः शरणगमनेनेत्याशङ्क्याह परेशमिति। ब्रह्मादीनामपि नियन्ता। ननु तथापि मरणं वरम् न तु शत्रोः शरणगमनमित्याशङ्क्याह सर्वात्मानमिति। स हि

सर्वेषामात्मा, न तु शत्रु। अनेन वैषम्यनैर्घृण्ययो परिहृतयोरपि प्रकृतिसम्बन्धात्
 सर्वात्मनोऽप्यन्यथाभावमाशङ्क्य, तन्निराकरोति केवलमिति। न प्रकृत्यादिभिः
 सम्बद्धं जीववत्। ननु प्रादुर्भूतस्य काममयत्वात् कथं केवलत्वम्, तत्राह
 ज्ञप्तिमात्रमिति। चिद्रूप एवायं प्रकट इति स मन्यते। औडुलोमिवदात्मानं
 चैतन्यमात्रं मन्यते। साङ्ख्यवद्वा। उभयोर्वैलक्षण्यं जीवत्वब्रह्मत्वकृतम्। सर्वेषामेव
 दैत्यांशानां तत्पक्षपातिनां च चिन्मात्रपक्ष एव सम्मतः तत्र केषाञ्चिज्जगत्कर्तृत्वं
 न भगवतः, किन्तु प्रकृत्यादेरिति। तत्पक्षपातो भविष्यतीत्याशङ्क्य, निराकरोति
 विश्वोत्पत्तिस्थानसंरोधहेतुमिति। विश्वस्य सृष्टिस्थितिप्रलयहेतुस्त्वमेव।
 केवलादेवाविकृतात् सर्वं जायत इति चिन्तामण्यादौ दृष्टमिति चिन्मात्रस्यापि
 हेतुत्वं मन्यते। श्रुतिसिद्धत्वात्। अत एवास्मिन्नर्थे अलौकिककर्तृत्वे प्रमाणमाह
 यत्तदिति। लोकवेदप्रसिद्धम्। यल्लोके प्रसिद्धम् तदेव वेदे प्रसिद्धमिति। ननु
 कृष्णं पुरस्कृत्य न लोकवेदयोः प्रसिद्धिः क्वचिदृष्टा, तथाभूतशब्दस्याश्रुतत्वात्,
 तत्राह ब्रह्मेति। ब्रह्म त्वमेव व्यवहार्यत्वात्कथमित्यशङ्क्याह ब्रह्मलिङ्गमिति।
 जगत्कर्तृत्वतन्निर्वाहकत्वसेतुत्वविधरणत्वादीनि तल्लिङ्गानि तान्येवात्र सन्तीति।
 अत्रापि प्रमाणमाह प्रशान्तमिति। प्रकर्षेण शान्तिः प्रत्यक्षसिद्धा, अन्यथा
 स्वतन्त्रः समर्थः किमस्मदादेः अपेक्षां कुर्यात्। प्रशान्तत्वेन च ब्रह्मधर्मा
 लक्ष्यन्ते, धर्मैश्च ब्रह्मत्वम्। ततौ लोकवेदसमन्वयः, तेन जगत्कर्तृत्वमिति,
 गुणा उत्तरार्धे निरूपिताः, दोषाभावश्च पूर्वार्धे। एवं निर्दोषपूर्णगुणविग्रहत्वं
 निरूपितम्॥२५॥

अनेन सर्वसामर्थ्यं भगवत एव सर्वत्र, नान्यस्येति सिद्धमपि प्रतीत्या
 कालादीनां बलं सिद्धमनूद्य, तन्निराकरणेनैव निराकरोति कालो दैवमिति।

SRI SUBODHINI: "In the scriptures the "Divine form of our Lord", is referred to in a different way. Whatever is seen here, now, is not the one referred to in the scriptures". This thought is a delusion and with a view to remove this thought, the "fever" has addressed the Lord as "Twam" (it is You only). The purport of this is, that "whatever form I am seeing before me, this very same "form" is the Divine form, which has been clearly

have not heard of this "name" (sound) at all." If this is

described in the Vedas. This “fever” is the symbol of power of Lord Siva, who is the destroyer of the Universe. How come, he is now doing the “praise” of another? Viz. our Lord!” Our Shri Mahaprabhuji gives the reason for this by referring to the remarks made by this “fever”, to the effect that, “On whom, I am doing this prayer, His glory and greatness are unfathomable! He has immense and immeasurable vast powers!” If someone were to say that, in case of some difficulties, one will be protected certainly by the Divine factor of time (Kaala) and Lord Brahma (the creator) and others, and, why then are you taking the “refuge” of your exalted enemy? Answering this, the fever says “PARESAM” – this so called “enemy” is the controller of Lord Brahma and all others!

If it is told that, it is better to “die”, than fall at the feet of an “enemy”, and take “refuge” in Him, the fever answers that, “This Lord is the Aatma of everyone and hence being so, He is not the “enemy” of anyone at all. Hence there is no issue of “conflict of interests” in our Lord!

If it is told that, due to co-mingling with “Prakruti” (nature) even the Lord of the Universe viz. the “Sarvaatma” may Himself have the feeling of “enmity and friendship”! Answering this, the “fever” says that “the Lord is unique (Kevalam) and like the “Jiva” (individual soul) does not get “bonded” with “Prakruti” or nature!

If it is told, for argument sake, that “Manifestation in a form, even for the Lord of the Universe, can be due to only “desire”, and due to this, how can we say, that the Lord is “unique”? (Kevalam). To this, the answer is given

by this “fever” by telling that the “Lord although essentially is of the form of spiritual wisdom, even then He manifests himself” (JNAPTIMAATRAM). What is there on this? Does this mean, that you are regarding the Lord only as “consciousness” (Chaitanya) as per the Sankhya system of the sage Oudulomi? Or do you regard the Lord, as having both the Bhāva or nature of “Jiva” (individual soul) and “Brahman” (the Supreme Lord)? Is it, that all these demons and their partisans favour only this argument of being “consciousness” only? Even among these, some people regard, that the creation of the Universe is the task of “Prakruti” or nature only, and not of our Lord or due to Him!? Answering all these views, the fever says that, “I do not regard this stand as correct. My view is as per the scriptures, which says that this Universe has been originated, is being protected and ruled, and will be destroyed later by our Lord only, and not “Prakruti” or nature! “Oh Lord! You are this supreme Lord, who has done this task. Although you do not do any “action” yourself, but you cause the origination, preservation and destruction of this Universe!” Like we see in the celestial gem “Chintamani” and an “Kalpavriksha” (the celestial tree)!

We can, of course, regard the reason for this “consciousness”, as the proof given in the “Vedas”. Due to this, the Lord has created this Universe, on the basis of “supernatural” powers and “doership”, and it is said that this is well known in this world, as also in the Vedas. Hence, “Oh Lord! You are famous both in the Vedas and the world!”

Some may say that, “Shri Krishna” is not seen as famous, either in this world or in the Vedas! “In fact we have not heard of this “name” (sound) at all.” If this is

told, the answer is given, that OUR LORD IS THE SYMBOL OF THE SUPREME BRAHMAN (BRAHMA LINGAM) I.E. "THE VARIOUS "SIGNS" AND "MARKS" OF THE HIGHEST TRUTH VIZ. THE PARA BRAHMAN IS IN YOU OH LORD! LIKE THE CREATION OF THIS UNIVERSE, IT'S PRESERVATION, IT'S MAIN CAUSE, IT'S BASIS ETC. ARE ALL IN YOU ONLY." Further evidence, for this, is being given. "Oh Lord! In You, there is the presence of great "peace" (Prasantham). If there was not this "peace" in You, why do You seek the love of us, despite the fact that You are both independent and capable in everyway. In fact, only because you have this, "ineffable peace" in You, that, all the virtues, qualities and Gunas of the Supreme Brahman are seen in You." One can understand or realize the glory of the Absolute Truth of Brahman only through these qualities or Gunas. Through this only, one can see the conjoined and the Unitarian nature of this world and the Vedas. "Due to this, You are the creator of this Universe, and all these attributes of being the creator of the Universe etc. are in You only! The Lord's virtues and qualities are described in the latter part of this verse, and in the former portion of this verse, the absence of "blemish" is described. IN THIS WAY, OUR LORD'S BLEMISHLESS, WITH-ALL-QUALITIES-IN-FULL-SYMBOLIC-DIVINE-FORM OF THE HIGHEST TRUTH OF THE SUPREME BRAHMAN HAS BEEN DESCRIBED.

From this, it is proved that, ALL TYPES AND KINDS OF CAPACITIES AND ABILITIES, AT ALL PLACES AND TIMES, ARE OUR LORD'S ONLY AND THEY DO NOT BELONG TO ANYONE ELSE. Even after proving this (i.e. clearly seeing this), on seeing

the external influence and power of the factors of time (Kaala), it is necessary to “negate this” (ie the factor of “time”) as by “negating it totally” only, this misunderstanding is removed. Hence, through the next verse, this “seemingly effective nature” of “Kaala” (time) as an important factor is removed (as it is “unreal”).

**कालो दैवं कर्म जीवः स्वभावो द्रव्यं क्षेत्रं प्राण आत्मा विकारः।
तत्सङ्घातो बीजरोहप्रवाहस्त्वन्मायैषा तन्निषेधं प्रपद्ये॥२६॥**

VERSE 26 Meaning: “The factor of “Kaala” (time), the celestial deities, Karma (action), nature (Swabhāva), materials, body, the vital air (Prāna), the ego, the changes and it’s multifarious kinds, the seeds of action and reaction, and the flow of incessant action – all these are, Oh Lord! due to your power of illusion “Māya” only! I have taken refuge in You, in whom this Māya is not present” (i.e. Māya is from our Lord, but not in Him. In other words Māya can influence the entire creation but not Him, from whom, this power has emanated.)

श्रीसुबोधिनी : कार्यकारणरूपाणि वस्तुतस्त्वमेव, तेषु भिन्नतया प्रतीत्या यत्सामर्थ्यपरिकल्पनम्, तदपि त्वन्मायैषा। अन्यथा सर्वप्रमाणसिद्धे कथमन्यथाकल्पनं सम्भवति। तत्र कालः सर्वकारणमिति ज्योतिःशास्त्रादन्वयव्यतिरेकाभ्यां च निश्चीयते। तदवान्तरभेदा ग्रहाः कालावयवास्तदिन्द्रियरूपाः दैवमित्युच्यन्ते। ततो धर्मशास्त्रे तत्सर्वं कर्मवशादिति सामान्यविशेषकर्मभ्यां सर्वकार्योत्पत्तिमाहुः। साङ्ख्य्याः सर्वत्र बीजस्वभावमेव कारणमाहुः। अन्येऽपि स्वभाववादिनः। जडकार्यकारणवादिनमेवं सिद्धान्तः। जीवकार्यवादिनां मते जीवस्वभाव इति पाठः। सर्वमेव जीवात्मकमिति। यद्यप्ययं ब्रह्मवादे निराकृतः, तथापि पूर्वपक्ष एव निराकृत इति सर्वजीवपक्षोऽपि युक्त एव। कालादयः पञ्च वा सामान्यकारणभूताः। कालो गुणक्षोभकः। दैवं प्राण्यदृष्टम्। कर्म जन्मनिमित्तं भगवद्रूपं सामान्यम्। जीवो भोक्ता। स्वभावः परिणामहेतुरिति। जीवः स्वभाव इति पाठे कार्यमाह द्रव्यमिति। द्रव्यं

तत्त्वानि। तेषां कार्यं देहः क्षेत्रम्। तत्र प्राणः सर्वहेतुः। तस्यापि प्रभुरात्मा। अहङ्कारः पुराध्यक्षो विकारः। तत्सङ्घातश्च देवतिर्यङ्मनुष्यादिरूपः आद्यः। ततो बीजरोहप्रवाहः बीजभावापन्नानां तेषामेव रोहः। अङ्कुरोत्पत्तिः कार्यमिति यावत्। तस्य प्रवाहोऽनादिसिद्धः बीजाङ्कुरन्यायः। एतत्सर्वं भिन्नतया अखण्डात्त्वतः परिज्ञातम्। त्वन्मायैव एषा एवं बुद्धिरूपा भवति। तस्या व्याप्तिः कामवज्जीवेष्वेव। अतो मायावशात्त्वमेव तथा भवसीति निराकरणार्थमाह तन्निषेधमिति। तस्या निषेधो यत्रेति। अतः सर्वसमर्थं त्वामेव प्रपद्ये॥२६॥

एवं स्वरूपसामर्थ्ये निरूप्य विशिष्टं कार्यमवतारकृतं निरूपयति नानाभावैरिति।

SRI SUBODHINI: "IN REALITY BOTH THE TASK AND THE REASON FOR THIS TASK (KAARYA AND KAARANROOPA) ARE YOU ONLY! The "task" and the "reason" thereof are seen as different (only seemingly), and the "capacity" realized after witnessing this huge creation is also your's only, Oh Lord! - i.e. due to your power of illusion (Māya only), how can it be otherwise through all the "evidences", which have seen up to now, and how can anyone even "contemplate" on this vast creation? Who can create this, except by an omnipotent Lord? The factor of "Kaala" (time) has been considered as the cause for the endless permutations and combinations, as per the scriptures. It's changed nature is the planets. and are considered as the "limbs" of "Kaala" (time). The senses of "time" are the "celestial gods". In the "Dharma" Sastras, it is said, that "everything" is under the control of "Karma" or action. Through "ordinary" and "special" actions, the origination of the various types of tasks/actions get originated.

The followers of the Sankhya system say, that the real reason for all these, is the nature of the "seed". Others, who argue on behalf of the "nature (Swabhāva) being the

cause for all this, support this view only. Those who argue, that it is the "Jiva" (individual soul) which is the basis of all this say, that this "Jiva" only is the "nature" — hence everything is the manifestation of this "Jiva" only! But, this sort of argument has been negated in the argument for sustaining the Supreme Brahman (Brahmavaada). Hence it is considered that everything is of the form of "Jeevaatma". This is also right.

Alternatively, there are 5 ordinary reasons like "Kaala" (time). Like "time" causes "disturbance" in qualities (Gunas). The "celestial deities" (Daiva) (the Divine factor) is the essence of all the beings; the "Karma" (action) is the cause for "birth" (Janma) and is considered as our Lord's "usual ordinary form", the "Jiva" is the "enjoyer" (Bhoktha), the nature (Swabhāva) is the cause for all "changes"; the "materials" (Dravya) are the principles; the "task" of the materials is the "body" or it's field (Kshetra); in them the vital air (Prāna) is the cause and reason for everyone; the Lord of all these is the Divine "Aatma"; the "ego" is the "changing" nature being the "president" of this city of the body; when all these come together, then they manifest as the celestials, different kinds of beings, humans etc. Then later, attaining the effects of it's actions (being in the "seed" form), the flow of "Karma" begins eternally, causing births and deaths! In other words, the origin of this "germination" is the "action" itself! Following the law of "seed and germination", this flow of action and life is "timeless" i.e. without beginning and end (Anaadi).

As, all these manifested Universes, which are immeasurable and vast, look different from You, a person attains this knowledge of the "difference". This knowledge about the difference and division is due to your "Māya"

only. It's manifestation is in the form of "desire" in the Jivas. Due to this, can we say that the Lord also, becomes like this, being under the control of Māya? Not at all. Our Shri Mahaprabhuji, with a view to remove this wrong view says that "IN OUR LORD, THIS MĀYA IS ABSENT (TANNISHEDHAM PRAPADHYE) AND HENCE, I AM SURRENDERING TO "SUCH" A LORD!"

In this way, after describing our Lord's "Divine nature (form) and "omnipotence", a description is being done, on the "extraordinary special tasks" enacted by our Lord, during His incarnation.

नानाभावैर्लिलयैवोपपन्नैर्देवान्साधूलोकसेतुन्विभर्षि।

हंस्युन्मार्गाहंसया वर्तमानान् जन्मैतत्ते भारहाराय भूमेः॥२७॥

VERSE 27 Meaning: "Oh Lord! through the incarnation taken by You as a Leela (or sport), You have protected the order and system of "Dharma" (righteousness) of the celestial gods, the sages noble Mahatmas and in this world! You also destroy those, who follow the paths (or who hinder), which are opposed to the Vedas and the scriptures. Your manifestation now, as our Lord Shri Krishna, has been taken by You with a view to destroy the burden on this earth."

श्रीसुबोधिनी : नटवत् मत्स्यादिभावान् बिभर्षि। आनन्दरूपः भावमात्रेण तथा जायत इति भावपदम्। तत्रापि नटवत् क्लेशेन न पदार्थसम्पादनम्, किन्त्विच्छयेव तथात्वमित्यर्थः। तेषां प्रयोजनमाह देवान् साधून् लोकसेतुन्विभर्षीति। त्रिविधा एते। साधवो भूमिष्ठाः। धर्ममर्यादाः सेतवः। ते भूमेरधः एव निरूपिताः, 'खाता हि वेदि'रिति। अनेन त्रिलोकस्थितभक्तरक्षार्थं अवतारा इत्युक्तं भवति। एवं गुणार्थतामुक्त्वा दोषाभावार्थतामाह हंस्युन्मार्गानिति। उन्मार्गा धर्ममार्गविरोधिनः। किञ्च। हिंसया वर्तमानान् मारणैकस्वभावान्

अत एतत्ते जन्म तादृशमुभयं कुर्वदपि विशेषकार्यमपि करोतीत्याह भारहाराय भूमेरिति। भारहारो भारहरणम्। अवतारान्तराणि भूम्युपजीवकानामेव दोषाभावं गुणं च सम्पादयन्ति। अयं त्ववतारः भूमेरेव भारं दूरीकरोति। उपलक्षणमेतत्। परमानन्दं च सम्पादयति॥२७॥

एवं स्तुत्वा प्रार्थयितुं स्वदुःखं (वि)ज्ञापयति तप्तोऽहमिति।

SRI SUBODHINI: "Like an actor, Oh Lord! You have taken the incarnation of the great fish (Matsya) — despite your natural nature of being the Divine form of bliss or Aananda! You have taken all these "forms", just through your "thought" only (i.e. "Bhāva" is here used with the meaning of an incarnation). Usually an "actor" fulfills his part with much effort and stress. But "You, Oh Lord! are able to manifest yourself in any form through a mere desire on your part." The main purpose of these incarnations is being described. "Through your incarnations, You, Oh Lord! protect the "Dharma" (righteous path of the celestial gods, noble Sadhus and Mahatmas, and also of this world). In this way, there are three kinds. The noble Sadhus are considered as the "bridge" (Setu) between the upper and the lower regions and their orderly ways of Dharma. In this way, the MAIN PURPOSE OF OUR LORD'S INCARNATION IS TO PROTECT HIS DEVOTEES IN THESE THREE WORLDS.

Thus, after describing the "qualities" of our Lord, a description is done on the "absence of blemish" in the nature of our Lord and, also His nature of destroying those, who are with "blemish" e.g., those who hinder or follow the paths opposed to the Vedas or who are violent by nature, are destroyed by our Lord. "In this way, Oh Lord! although You complete these two tasks during your incarnations, You also complete a more

“special” task! You are the remover of the burden of this mother earth also!” During all your other incarnations, You cause to remove the “blemish” of your devotees, and also bless them with all the “auspicious” qualities. But during this particular incarnation, as Lord Shri Krishna only, You have caused the the entire burden of the “earth” to be removed! Not only this, You cause this earth and your devotees attain the highest bliss also.”

In this way, through this “praise”, the sorrow of this “fever” has been told. Now, through the next verse, a prayer is made for the removal of this sorrow.

तप्तोऽहं ते तेजसा दुःसहेन शान्तोग्रेणात्युल्बणेन ज्वरेण।
तावत्तापो देहिनां तेऽङ्घ्रिमूलं नासेवेरन्यावदाशानुबद्धाः॥२८॥

VERSE 28 Meaning: “I have been burnt through the intolerable heat and brilliance of your power, which is like a “fever” which is very cold outside, but very hot and burning inside! The heat of this fever affects and burns all the human beings, till the time, they surrender to your holy feet, after having given up all their desires.”

श्रीसुबोधिनी : ते दुःसहेन तेजसा क्रूरेण ज्वररूपेण ‘नाग्नेर्हि ताप’ इति न्यायमपि बाधित्वा संतप्तोऽहम्। ‘न हि दृष्टे अनुपपन्नं नाम।’ ननु वैष्णवं तेजः न तापं जनयति, तत्राह शान्तोग्रेणेति। बहिः शान्तः, अन्तरग्रः, अन्यथा वैष्णवतेजसो न दैत्यनिवारकत्वं स्यात्। यथा भगवान् ‘चक्षुषश्चक्षुः श्रोत्रस्य श्रोतम्’, तथायं धर्मो ज्वरस्यापि ज्वरः, निवर्तकः प्रवर्तकश्चेति आनुगुण्यसिद्ध्यर्थं तापमेव निवारयितुं तथानिरूपणम्। अत्युल्बणमसह्यं क्रूरादपि क्रूरत्वात्। ननु ज्वरे निवृत्ते तापो निवर्तिष्यते, अतो ज्वर एव प्रार्थनीयः। न हि शस्त्रे प्रयुक्ते शस्त्रपीडितः शत्रुं प्रार्थयते इत्याशङ्क्य निराकरोति तावत्ताप इति। देहाभिमानिनां तावदेव तापः, यावत्तेऽङ्घ्रिमूलं नासेवेरन्। अनेनान्यथा तापनिवृत्तिर्न भवतीत्यप्युक्तम्। ज्ञानेपि तापनिवृत्तौ अङ्घ्रिमूलाश्रयणमेव हेतुरिति

किमन्तर्गुणानां ज्ञानेनेति भक्तेरुत्कर्षोऽप्युक्तः। तर्ह्यसेवने को हेतुः, तत्राह आशानुबद्धा इति। भगवच्चरणारविन्दासेवायां न कामः प्रतिबन्धकः। किन्तु तच्छक्तिराशा। अतो नैराश्याभावात् सर्वत्र तत्तदाशापि न पूर्यत इति तयानुबद्धाः। यावदित्ययमनुबन्धः सान्त इति निरूपितम्। आशायोगेनाशा सत्या भवति, तदा पूर्णा सती निवर्तते, कामनिवृत्तौ तु निवर्तत एव, विषयदोषदर्शनादपि निवर्तते। तन्निवृत्तौ बहवः प्रकारा इति सम्भावनाया विद्यमानत्वात् यावदित्यवधिरुक्तः। अग्निरूपः काम इति। तेन तापस्तावदेवेत्यपि युक्तम्॥२८॥

एवं विज्ञापितो भगवान् गुह्यकर्ता मृत्योरयं ज्येष्ठः भ्रातेति तं स्थापयितुं नियमबन्धेन निरूपयति त्रिशिरस्ते प्रसन्नोऽहमिति।

SRI SUBODHINI: “Due to the brilliance of your intolerable and cruel fever, I am severely brunt and affected. This “burning” is more severe than the “burning” usually caused by a fire!. I am experiencing this “heat”!” It is said that the “Vaishnava fever” does not cause “burning”. Answering this, the “Rudra fever” says, that this “Vaishnava fever” is “cold and peaceful” outside — but very “hot and burning” inside! Now, if it is “hot and burning” inside, it cannot defeat or affect the “demons”! like our Lord is the “eye” behind all the “eyes”, the “ear” behind all the “ears”; in the same way, this “fever” also is the “fever” behind all the “fevers”. Our Lord is the one, who has originated this “fever” and is also the “remover” of this fever too. Hence, this “Rudra fever” has prayed for the removal of this “Taapa” (burning experience) only — not for the removal of the fever itself! Why? This “burning” is very atrocious, cruel and insufferable! On the removal of the “fever”, this intolerable burning sorrow will also be ended, by itself! Hence was it not necessary to pray for the cessation of the fever itself? Moreover a person, who is affected through a weapon aimed at him by his enemy, does not

pray to the enemy himself! Answering this, it is said, that, "The "humans" will experience this "sorrow of burning" till they come and take refuge in you holy feet and do Seva (service) to You." By telling like this, it is also explained that without this "strategy", the ending of this "sorrow" does not take place. Usually this sorrow is ended through "Jnana" or spiritual knowledge. But the cause for the rise of this "Jnana" is also surrender to our Lord only. Hence, taking refuge in meaningless and useless "Jnana" is a waste. By telling this, the extraordinary glory and greatness of Bhakthi is told as being higher than of "Jnana". Even then, why do people not do "Seva" or service to our Lord? answering this, it is said that the main obstruction is the "desire", which is the power of "Kaama" or unfulfilled desires. Due to "dissatisfaction and discontentment", desires never reach the point of total fulfillment or satiation. Hence everyone is bound by the chains of "desires". "Till this "bondage" is there" — it is said here, that this "bondage" can be ended or it has got an end. Till the Jiva is enmeshed in the whirlpool of bondage of "desires", till then, these "desires" look as though they are "real". But this bondage gets mitigated only, when the soul becomes totally fulfilled (in our Lord). when? When all the desires are ended, then only, it gets released of this "bondage". When it sees the "blemish" in the "objects" (Vishaya), then it's "bondage" gets ended. This bondage can be ended in many ways. In this way, it is said, that this "desire" is like a "fire". It's heat or burning will remain only till there is "desire". (Once the "desire" is gone or removed through the realization of the unreality and the blemishful nature of objects, then the sorrow also is ended. (HENCE DESIRE IS THE ROOT CAUSE OF

SORROW. SORROW CAN BE ENDED ONLY THROUGH ENDING OF DESIRE.)

In this way, after praying to our Lord, who does everything in a "hidden" way, with a view to "bind" this "Rudra fever", who is the elder brother of "death", with "Niyama" (rules and regulations — code of conduct). Our Lord spoke to him, through the following verse.

श्रीभगवानुवाच—

त्रिशिरस्ते प्रसन्नोऽहं व्येतु ते मे ज्वराद्भयम्।

यो नौ स्मरेत संवादं तस्य त्वन्न भवेद्भयम्॥२९॥

VERSE 29 Meaning: "Our Lord said, "Oh, three hooded one! I am now pleased with you! Hence you will not get any fear or trouble from My "fever"! Moreover, he who remembers this "conversation" of ours, will never get any fear from you."

श्रीसुबोधिनी : त्रीणि शिरांसि यस्येति। वातपित्तश्लेष्माणः धातुवैषम्यात्। न कर्माणि। कालकर्मस्वभावा वा शिरांसि भवन्ति। अतः सम्बोधनेन तस्याक्षयत्वं निरूपितम्। अहं प्रसन्न इति। तव सर्वमेव कार्यं सेत्स्यतीत्युक्तम्। यदर्थं प्रार्थितः, तदाह व्येतु ते मे ज्वराद्भयमिति। परं यथा मदीयात्तव न भयम्, तथा त्वत्तोऽपि न मदीयानां भयमित्याशयेनाह यो नौ स्मरेत संवादमिति। नौ आवयोः स्तोत्रप्रसादरूपः संवादः। तस्य त्वत् त्वत्तः भयं न भवेदिति भगवदाज्ञा॥२९॥

एवं कृतार्थः सन् भगवदाज्ञां प्राप्य व्याजेनात्र कस्यापि भयं न कर्तव्यमिति ज्ञापितः स्वस्थानमेव जगाम, मृत्योः समीपम्।

SRI SUBODHINI: Due to the disturbance of the ingredients of the "fever", (disease) the body experiences the ills caused by the "wind" (Vaata), bile (Pitham) and phlegm (Kapham). Thus, this "fever" has three "heads"! These "heads" are not made of "actions" of the three

types, like Satwik etc. or of “time” (Kaala), “action” (Karma) and “Swabhāva” (nature). Our Lord was pleased and having told like this, our Lord blesses it’s (Rudra fever’s) “non-declining and permanent status”. “All your works/tasks will become successful, for which you have prayed to Me now.” The Lord adds further, “My “fever” will no more cause any fear to you. In the same way, through your “fever” also, no fear will come to My “fever”. In view of this, our “conversation and dialogue” is itself a “blessing and benediction”. Then the Lord blesses this “dialogue” in the following way. He who remembers this “dialogue”, will never get any “fear” from your “fever”. This is the order of our Lord.

In this way, having got fulfilled, and on getting the “order” of our Lord, having clearly understood, that he should never create any fear, or show the same to anyone, even by cheating or as a facade (jocular), this “Rudra fever” went to his own place viz. death.

इत्युक्तोऽच्युतमानस्य गतो माहेश्वरो ज्वरः।

बाणस्तु रथमारूढः प्रागाद्योत्स्यञ्जनार्दनम्॥३०॥

VERSE 30 Meaning: “Our Lord told him thus and, on hearing this, the Rudra fever prostrated to our Lord Achyuta, who is the Supreme Aatma (Paramaatma), and it set upon it’s return journey! Baanasura now got into the chariot, and came to fight with our Lord Janaardana.

श्रीसुबोधिनी : इत्युक्त इति। अच्युतत्वाद्वाक्यमपि तथा। ततो माहेश्वरो ज्वरो गतः। तस्मिन् गते महादेवाल्लब्धवरः दैवं बलमाश्रित्य युद्धार्थमागत इत्याह बाणस्त्विति। तुशब्दः पूर्वागमनाद्विशेषमाह। बाणोऽपि बाणवज्जनार्दन इति जनार्दनं योद्धुं योधयितुम्॥३०॥

ततः प्रत्येकं बाहुषु नानाशस्त्रा(स्त्रा)णि स्थापयित्वा युयुध इत्याह ततो बाहुमहस्रेणेति।

SRI SUBODHINI: Our Lord told him in this way. Our Lord's holy name of "Achyuta" has been referred to here. This reference emphasizes that "HIS WORDS ALSO ARE WITHOUT ANY DECLINE I.E. EVER LASTING!

After hearing our Lord's words, the "Rudra fever" went away. After it's return, Baanasura, who had got "boons" from Lord Siva, with redoubled enthusiasm, came there, with a view to fight our Lord. Why? Baanasura thought, that our Lord Janaardana was similar to him only (i.e. equal to Baanasura only).

Later Baanasura took, in each of his hands, many weapons. This is being described below.

ततो बाहुसहस्रेण नानायुधधरोऽसुरः।

मुमोच परमक्रुद्धो बाणांश्चक्रायुधे नृप॥३१॥

VERSE 31 Meaning: "Oh king! Baanasura, came there with many weapons and in great anger, began to aim arrows at our Lord with his 1000 arms."

श्रीसुबोधिनी : नानायुधानि बिभर्तीति। ततश्चक्रायुधं प्रति नानायुधानि मुमोच। ननु भगवता पूर्वमस्य प्राणरक्षा कृतेति कथं शस्त्राणि मुमोच, तत्राह परमक्रुद्ध इति। मुमोच, परं वस्तुतस्त्वक्रुद्धः। अन्यथा परमत्वं क्रोधविशेषणं न सम्भवति। समासे वा असामर्थ्यं स्यात्। चक्रायुधमित्यनेन चक्रेण सर्वनिराकरणं द्योतितम्। एकतः सहस्रमायुधानि, एकतः सुदर्शनमिति॥३१॥

समतां प्रापतां परिहरति तस्यास्यत इति।

SRI SUBODHINI: Baanasura now takes various types of weapons. He began to aim all these weapons on our Lord, who is the "Chakradhari" — wielder of the Discus. In fact our Lord had saved him in the first instance and even then, why does he aim the weapons again on to our Lord? Answering this, it is said, that,

Baanasura was very “angry”. In reality, he had no anger at all! The words “Param — Akrudhaha” (not angry at all) are the right words, as the “Parama” (very good — the best — spectacular) word cannot be used as a presupposition for negative emotions like anger, cruelty etc. (as there cannot be “very good” anger or very good hatred).

The name of our Lord has been given as the “wielder of Discus” (Chakrayudham) — with a view to indicate, that the Lord had demolished and destroyed all his weapons, through this “Discus” i.e. on one side were 1000 weapons, and on the other side, was our Lord’s “Discus”!

Whatever was done by Baanasura, the same was met with equal force by the Lord — as per the following verse.

तस्यास्यतोऽस्त्राण्यसकृच्चक्रेण क्षुरनेमिना।

चिच्छेद भगवान्बाहून् शाखा इव वनस्पतेः॥३२॥

VERSE 32 Meaning: “Our Lord cut away the hands of Baanasura, who was aiming weapons and arrows, again and again, on our Lord, through His sharp ends of His Sudarsana Chakra (Discus) — like breaking the branches of a tree!”

श्रीसुबोधिनी : अस्त्राण्यस्यतः क्षिपतः। लौकिकप्रकारार्थं क्षुरनेमिना चक्रेण चिच्छेद दशशतानि बाहून्। मध्ये शिरश्छेदनं प्राप्तं निराकरोति शाखा इवेति। वनस्पतेः। तेन महानिति न शिरश्छिन्नम्, किन्तु तस्य प्रसरणनिराकरणार्थं शाखा इव बाहूनेव चिच्छेद। बाहव एव वरप्राप्ता इति॥३२॥

ततः स्ववरदत्तबाहुच्छेदने महादेवः सर्वोपायपरिभ्रष्टः भगवन्तं स्तोतुं प्रवृत्त इत्याह बाहुष्विति।

SRI SUBODHINI: All his 1000 hands were cut off, through our Lord's Discus, and it's sharp ends, as these hands were aiming weapons at our Lord, again and again! In this way, the Lord broke his hands, with a view to show the "worldly" ways! The "head", which came in between was not cut at all. An example is given here e.g. like the branches of a tree are cut away! But as Baanasura was a great person, our Lord did not cut his head at all. Like a tree is controlled by cutting it's branches (from expansion), in the same way, on his hands being cut, the "growth" in him also got stopped, as Lord Siva had blessed him with 1000 hands only, i.e. only the "hands" were blessed with the "boon"!

Afterwards, on his hands, which were blessed by Lord Siva, being cut away, and after seeing His own devotee Baanasura being bereft of any help or way out, Lord Siva himself came there and began to sing the "praise" of our Lord. This is being described through the following verse.

बाहुषु छिद्यमानेषु बाणस्य भगवान्भवः।

भक्तानुकम्प्युपव्रज्य चक्रायुधमभाषत॥३३॥

VERSE 33 Meaning: "On the cutting away of all the 1000 hands of Baanasura, Lord Siva, who showers His compassion on the devotees, came there, and began to speak to our Lord Shri Krishna, who was wielding the "Discus". "

श्रीसुबोधिनी : केवलं जये रुद्रादीनामभजनं नायाति। जयस्यानियत्वात्। तद्वत्तत्वरच्छेदेऽपि तथा। स चेत् स्वतः स्वसामर्थ्याभावं निश्चित्य, भगवन्तमेव प्रार्थयेत्, तदा सर्वथा अन्ये सेवकाः, भगवानेव स्वामीति निरोधः फलति, नान्यथेति विज्ञापयितुं रुद्रस्तुतिः। भगवानित्युपायपरिज्ञानार्थमुक्तम्। अन्यार्थं स्वस्य लब्धप्रतिष्ठस्य हीनत्वावलम्बने हेतुमाह भक्तानुकम्पीति। उपव्रज्य

निकटे समागत्य। असम्मतिश्चेत्, अन्ततो मां मारयतु, न तु भक्तमिति ज्ञापयितुम्। अनेन भक्तहितार्थमेव पूर्वं लौकिकवैदिकप्रकारेण साहाय्यं कृतमिति ज्ञापितम्। तदभावे स्तोत्रेणापि तथा करोतीति। चक्रायुधमिति। छिन्नेष्वपि बाहुषु चक्रं गृहीत्वैव तिष्ठतीति शिरश्छेदमपि कुर्यात्। अतः अभ्राष्ट।।३३॥

तस्य स्तोत्रमाह द्वादशभिः। संवत्सरात्मककालातिक्रमार्थम्। त्वं हि ब्रह्मेति।

SRI SUBODHINI: Just because our Lord Krishna had won this battle, it would not mean, that Lord Siva and others will get the full and total knowledge about our Lord's true Divine nature. Why? As there is no rule, that someone will win or lose (i.e. no one can predict). Neither the seeing of his boon being unsuccessful will enable Lord Siva to attain the total knowledge about our Lord. This knowledge about our Lord will be attained only, when one realizes the "incapacity" of oneself, and then do the prayer to our Lord! Then the other servants will realize, that the real Lord of the Universe, is our Lord only. This will also ensure the fructifying of one's pure and total devotion to our Lord (Nirodha). This is not possible to be attained, in any other way.

Due to the above, Lord Siva came there, and began to do His prayer in the form of a "praise". Lord Siva is endowed with this "Jnana", as Lord Siva is invested with the wealth of the 6 Gunas (qualities), and that is why, the appellation of "Bhagawān" has been given to Lord Siva. Although He is the most exalted Divine Lord himself, but for the sake of others, He takes upon himself, a lower stature of a humble devotee. He is very fond of all devotees, and he showers mercy and compassion on all the devotees. Due to this, Lord Siva thought, that if the Lord did not have acceptance of his views, then "let the

Lord destroy me and not harm my devotee Baanasura. Hence, Lord Siva came near to Lord Shri Krishna; from this, we can see also, that Lord Siva tried his best to save his devotee, through the worldly and the Vedic ways. On their failure, Lord Siva, being so very kind and compassionate, now helps Baanasura, through his "praise" of the Lord. Even after the cutting away of his arms, our Lord was standing there, with His Discus in His hand, and it was possible, that the Lord might cut his head too! On seeing such a situation, Lord Siva began to sing His "praise" (Stuti).

Through the next 12 verses, Lord Siva made his "praise" of our Lord. The reason for doing this "praise" in 12 verses is due to the reason that any verse more than 12 will "cross over" the 12 months' pattern of "Kaala" (time) of 1 year!

रुद्र उवाच-

त्वं हि ब्रह्म परं ज्योतिर्गूढं ब्रह्मणि वाङ्मये।

य पश्यन्त्यमलात्मान आकाशमिव केवलम्॥३४॥

VERSE 34 Meaning: "Lord Rudra told, "Oh Lord! You stay hidden in the Vedas! You are the most brilliant form of the Supreme Brahman; only those with a pure inner mind and intellect are able to have the Darsan of your space-like-pure-form".

यादृशो भगवान् कृष्णः स योगेनैव गम्यते।

दृश्यमानस्तु शास्त्रेण विसंवादी हि दृश्यते॥३५॥

KĀRIKA 1 Meaning: "What is the true Divine nature of our Lord Shri Krishna can be realized and known only by the process of Yoga. That which is "seen" now outside, the same "seeing" is against the scriptural

statements. In other words, whatever is being “seen” or has become “seeable” in the “human” form, this impression or “seeing” is against the scriptural sayings.”

इति ज्ञापयितुं प्रोक्ता भूम्यादीनां तथाङ्गता।

अङ्गान्यपि हरेर्लोके भिन्नानीति विदुर्यतः॥२॥

KĀRIKA 2 Meaning: “Only with a view to make us realize this truth, mother earth and others have been referred to as “parts” (Anga). In this world, Lord Sri Hari’s parts are separate and divided. This is being understood.”

अस्मदर्थं च भगवान् समागत इति स्तुतिः।

निर्दोषपूर्णगुणकोऽप्यस्मदादिभिरीयते॥३॥

KĀRIKA 3 Meaning: “Our Lord has come only for our sake. That is why, there is a “praise” sung. From us onwards, everyone else also, as per one’s own capacity, understanding and deserving nature, do the praise of our Lord as “blemishless” and “full of auspicious qualities.”

यथाधिकारं तत्रापि हेतुर्हि भगवान्परः।

अन्तरायस्त्वदज्ञाने यदासीत्तस्य च स्वयम्॥४॥

KĀRIKA 4 Meaning: “Our Lord is the same, as described in these verses. But we can describe Him only, as per our “deserving” nature and status. The reason for this is “ignorance” (Ajnana). Due to this “ignorance”, there were obstructions for doing the proper “praise” (Stuti). Our Lord only removes these obstructions, and blesses the devotee with “knowledge” (Jnana). He only enlightens the intellect, as He is the most noble and gracious Lord of the Universe! Hence THE LORD ALWAYS CONFERS BENEFITS ONLY ON HIS DEVOTEE.

प्रकाशको महान् साक्षादतोऽस्माकं हितो भवेत्।

कृष्णोच्छयैव सर्वेषामेव बुद्धिविपर्ययः॥५॥

अन्यथा धनपुत्रादौ कथं मुग्धा विवेकिनः॥५^१/॥

KĀRIKAS 5 and 5 ½ Meaning: “Due to our Shri Krishna’s desire only, everyone’s intellect took the opposite and wrong attitude! If this is not so, how can people with discrimination get attracted and infatuated by wealth, children etc.?”

तस्मात्पूर्वापराधानां क्षमा नित्या हरौ परे॥६॥

तथापि चेन्न सेवन्ते व्यर्थजीवास्तु ते मताः।

अनेन भजनं प्रोक्तं बाणोऽपि भजते यतः॥७॥

KĀRIKAS 6 and 7 Meaning: “Hence, the “forgiving” and “pardoning” of the sins and offences committed earlier is permanently stationed in our Lord! Due to this, our Lord forgives all the offences committed against Him! Even then those people, who do not serve our Lord have to be regarded as having wasted their lives! From this, it is emphatically stated that ONE SHOULD DO SEVA TO OUR LORD, as even Baanasura did the Seva.”

प्राकृताभजने हेतुर्दुर्दृष्टं निरूप्यते।

वयं तु लोकरीत्यैव भवदुत्कर्षहेतवे॥८॥

युद्धार्थमागताः किन्तु भक्ता एव न संशयः।

प्रकटेन प्रकारेण शरणागतिरुच्यते॥९॥

तादृशस्य हितं यस्मात् कर्तव्यमिति सार्थना॥१०॥

KĀRIKAS 8, 9 and 10 Meaning: “Due to bad misfortune, the Jiva does not do Seva or worship of our Lord. We (Lord Siva) have come, in the worldly way, with a view to exhibit the glory of our Lord, to fight with Him; but, we are devotees of our Lord, and there is no doubt

on this at all! The "surrender" to our Lord has been explained in the "open" way, through which, all benefits accrue to the "surrendered Jiva". This is it's main purpose."

श्रीसुबोधिनी : आदौ लोकदृष्ट्या भगवान् न ज्ञातो भवतीति भगवत्स्वरूपमुक्त्वा, स योगेनैव ज्ञातव्य इत्याह। त्वं निश्चयेन ब्रह्म। युक्तश्चायमर्थः। अन्यथा लौकिकवैदिकप्रकारा व्यर्था न भवेयुः। प्रमेयमेव हि प्रमाणाद्बलिष्ठम्। एतदाह हिशब्दः। ननु तथापि प्रमाणात्कथं बलिष्ठमिति चेत्, तत्राह परं ज्योतिरिति। किं ज्योतिरयं पुरुष' इति ब्राह्मणे सूर्यादिनिराकरणप्रस्तावे वागपि निराकृता। सुप्तायां वाचि किं ज्योतिरयं पुरुष' इति वाक्यादतः परं ज्योतिर्भगवानेव। तर्ह्येवं सति साक्षात्पुराणपुरुषः परमात्मा देवक्यामवतरिष्यति, स एव वेदार्थ इति कथं वेदे न श्रूयते, तत्राह गूढं ब्रह्मणि वाङ्मय इति। वेदैस्तेथैव प्रतिपाद्यते, परं गुप्तप्रकारेण। अत एव गुप्तत्वाद्भगवानाह 'वेदैश्च सर्वैरहमेव वेद्य' इति। तर्हि कथं निश्चयेन प्रवृत्तिरित्यत आह यं पश्यन्तीति। ते हि प्रथमतो गूढं ज्ञात्वा सूक्ष्मदर्शनार्थं अमलात्मानो भवन्ति। ततः पाञ्चभौतिकेषु घटपटादिषु आकाशमिव अप्रकटमपि शून्यवत्प्रतिभासमानं सर्वत्र पश्यन्ति। तर्हि सङ्घातप्रविष्टं तं जीवरूपं जानीयुः, तत्राह केवलमिति। नतु सङ्घाताविष्टम्॥३४॥

एवं भगवत्स्वरूपमुक्त्वा विश्वरूपं वदन् प्रमाणप्रतिपादितप्रकारात् अन्यथाज्ञानं प्रत्यक्षतो न प्रमाणविरोधीति ज्ञापयति नाभिर्नभोऽग्निरिति द्वाभ्याम्।

SRI SUBODHINI: At the first instance, it is said that the lord cannot be seen through the "worldly eyes" and only through Yoga, one can attain knowledge (Jnana) and "Darsan" of the real nature of our Lord. Mere "worldly" attitude or effort cannot make one attain this. Elaborating and making it more clear, our Lord Siva says that, "Oh Lord! You are certainly "Brahman" only!" This meaning is appropriate. If this is not so, then, whatever

was seen, in the "worldly" and the "Vedic" way, in this "fighting" would not be a "waste". Hence here there is more strength to the power of "Prameya" (of our Lord's love), than of "Pramana" (evidence about our Lord).

The word "He" (yes, indeed) has been used to ask a question, as to how it is considered, that the power of "Prameya" is greater than "Pramana"? Answering this, it is said that, "Oh Lord, You are the brilliant form of Para Brahman." In the "Brahmana" texts, crossing the brilliance of the sun, and after crossing the threshold of the "words" (sound) also, it has been proved, that the "most brilliant beyond" (Param Jyoti) is our Lord only. If this is so, how can this primordial Purusha, Paramaatma, the Lord of the Universe, manifest Himself from mother Devaki, and if this is the real meaning of the Vedas, then, how come, we have not heard about this from the/in the Vedas? Answering this, our Shri Mahaprabhuji says, quoting from this verse that, "The Brahman spoken of in the Vedas explain our Lord, only, but in a "hidden secret" way! Hence, being "hidden" in this way, our Lord Shri Krishna, through His own holy and auspicious words has spoken in the Gita that, "In all the Vedas, it is I, who is being known and realized" (VEDAISCHA SARVAIRAHAMEVA VEDHYAHA). In other words, the Vedas "speak about Me only". Then how does this realization actually take place? Answering this, it is said, that, "He is seen" (YAM PASYANTHI). The Yogis realize, that the Lord is "hidden and secret". With a view to get the "Darsan" of this "subtle and hidden" Lord, they, at first become of a pure and crystal clean inner mind. Later, they have the "Darsan" of our Lord, who is present like "space" in all the 5 elements and their objects in a secret way, (like Soonya = Vacuum).

through the process of "Yoga". Is it that, they are seeing only the "Jiva", which has entered into the united elements? Answering this, it is said, that, "NOT AT ALL. THEY HAVE DARSAN OF THE NON-ENTERED PURE DIVINE BRAHMAN IN THE MOST PURE UNITED ENTITY OF THE ELEMENTS." In other words, in their pure mind, they see our Lord, as He is!

In this manner, after explaining the Divine nature and form of our Lord, now, the Lord is called as the Universal form also (VISWAROOPA), and it is established, that whatever has been proved through "evidence", the "seeing or expressing" of a different knowledge other than what has been proved, is not really against these "evidences". In other words, whatever has been proved through "evidence" continue to hold good, in spite of "seeing and experiencing" in this Universe, in a different way. This is explained in the following two verses.

नाभिर्नभोऽग्निर्मुखम्बुरेतो द्यौः शिर्षमाशाश्रुतिरङ्घ्रिर्वी।

चन्द्रो मनो यस्य दृगर्क आत्मा अहं समुद्रो जठरं भुजेन्द्रः॥३५॥

रोमाणि वृक्षौषधयोऽम्बुवाहाः केशा विरञ्च्यो धिषणा विसर्गः।

प्रजापतिर्हृदयं यस्य धर्मः स वै भवान्युरुषो लोककल्पः॥३६॥

VERSES 35 and 36 Meaning: "Explaining the universal form of our Lord, Lord Siva says, "Oh Lord! Your "navel" is the space! Agni (fire) is your face, water is your "Veerya" (energy); the "heavens" are your head; the quarters and sides are your "ears"; the mother earth is your "holy feet"; the moon is your "mind"; the sun is your "eye"; Lord Siva is your "Aatma"; the ocean is your "stomach"; Indra is your "hands"; the medicines (plants) are your "hair" on the body; the clouds are your "hair" on the head"; Lord Brahma is your "intellect"; Prajapati

is your organ of generation; righteousness (Dharma) is your "heart". Oh Lord! You are the One who has become this Universe and stays as this vast, vast Universe."

श्रीसुबोधिनी : आदौ मध्ये दृष्टिर्भवतीति तन्नभः भगवतो नाभिस्थानमित्याह। ततो रूपवती दृष्टिर्भवतीति 'रूपमग्नौ प्रतिष्ठित'मिति **अग्निर्मुखमित्युक्तम्**। ततो रूपप्रसङ्गे स्त्रियो मुख्येति विषयं निरूपयितुं अम्बुनिरूपणम्, एकाश्रयं वा वाचो रसनमिति तदाधारत्वेन जलनिरूपणम्। सृष्टिक्रमेण वा त्रिवृत्करणे अग्न्यन्तरं जलमिति रेतो भगवतः। 'विश्वस्य भगवान् पिते'ति जलमेव बीजमिति तथोच्यते। तत उपरि सर्वतोऽधश्चेति भूमिं त्रिधा निरूपयति। द्यौः शीर्षम्, आशाः परितः ताः श्रुतिः श्रवणेन्द्रियम्। उर्वी पृथ्वी अङ्घ्रिः। सर्वत्र जात्यपेक्षायामेकवचनम्। माहात्म्यज्ञापनार्थं वा इन्द्रियप्रकरणत्वात् चन्द्रादीनां निरूपणम्। अयं चन्द्रो यस्य मनः। अर्को दृक्। अहङ्कार आत्मा हृदयम्। समुद्रो जठरम्। इन्द्रो भुजाः। वृक्षौषधयो रोमाणि। रोमसु सूक्ष्मस्थूलभेदोऽस्तीति द्वयोर्निरूपणम्। अम्बुवाहा मेघा भगवतः केशाः। य एव कश्चित्सर्वात्मकत्वेन वक्तव्यः, स एवं निरूप्यते। तद्धर्मं वेदमूलको धर्म इति वेदात्मके शिवे निरूपितम्। ततः सन्देहे प्रमेये भगवतैव प्रदर्शितं सर्वात्मकत्वमक्रूराय। ततोऽत्र प्रमाणेन वेदेनान्यथाबुद्धिनिराकरणार्थं निरूप्यत इति वक्तव्यप्रयोजनयीर्भेदात् न पौनरुक्त्यम्। **विरज्यो** ब्रह्मा भगवतो धिषणा बुद्धिः। विशेषेण सर्गो यस्मादिति गुह्येन्द्रियम्। चतुर्मुखः प्रजापतिः। धर्मो यस्य हृदयम्। एवं सर्वोत्कर्षमुक्त्वा अन्ते सम्बन्धिनं निरूपयति सर्वत्रानुषङ्गार्थम्, तथादिमध्ययोः उपासनाव्यावृत्त्यर्थं आधिदैविकत्वादिभेदाभावार्थं च। एतादृशः पुरुषो यो नारायणः स एव भगवान्॥३५-३६॥

एवं विश्वरूपत्वमुक्त्वा तादृशस्यावतारे प्रयोजनमाह तवावतारोऽयमिति।

SRI SUBODHINI: The "vision", in the first instance, is centered on the "middle" portion, and this is space or "Aakasa". This space is the "navel" (Nabhi) of our Lord. Later the vision sees the "forms". All "forms" (Roopa) are centered on "Agni" or fire (Roopam Agnow Pratishtitham). Hence the "fire" (Agni) is symbol-

izing the "face"! Then, in the consideration of "forms", the "female form" is important. Hence for the purpose of describing the "objects", there is the description of "water" (Jalam). Alternatively, the "word" (sound) is based on the tongue (Jihwa) and it's "basis" (Aadhar) is "water". Hence there is the description of "water". In this process of creation, "Agni" (fire) has been referred to before "water". In view of this, "water" is the "Veerya" or "energy" of our Lord! As it has been said that, "The father of this Universe is our Lord", and due to this, the seed of "creation" is water, as it is the "Veerya" (energy) of our Lord. Later, the upper portion, all the four sides and lower - in this way, mother earth is being described in 3 ways. The "heavens" are the "head" of our Lord. All the four sides are our Lord's "ears". The mother earth is the holy feet of our Lord; the moon is the "mind" of our Lord; the "sun" is His eyes; His "ego" is His "Aatma" or the heart. The ocean is the "stomach"; Indra is His hands; all the trees and the medicinal plants are His hair on the body; why has this been said? Answering this, it is said by our Shri Mahaprabhuji, that among the "hair", there are two divisions viz. the subtle and the gross! E.g. the trees are "gross" and the medicinal plants are "subtle"! The clouds are the "hair on the head" of our Lord. Usually, when the Lord is described as being the "Aatma" of everyone and everything, then this is the way, the description is done. The root of "Dharma" (righteousness) is the Veda. This Vedic based "Dharma" is established in Lord Siva. In this way, Lord Siva has described the usual Vedic Dharma. With a view to remove the doubt, as regards the Lord's Divine form of being the "Prameya" (the beloved Lord himself), our Lord, Himself, by show-

ing His “being the Aatma of everyone form” to Akura, has done the same. With a view again to remove any opposing “intellect” (i.e. not to pollute the intellect), here the symbol of evidence and of the Veda viz. Lord Siva, has described all this. There is difference between the “saying” and the “resultant use”. Hence there is no repetition.

Lord Brahma is the intellect of our Lord. All this creation has happened due to the four-faced Lord Brahma. Hence Prajapati is the organ of creation of our Lord. “Dharma” is our Lord’s “heart”.

In this way, after saying about the glory of our Lord, with a view to say, that the Lord is fully connected with everyone, everything and everywhere, in the end, the Lord Himself, as He is really in reality, is being explained. He is in the beginning and in the middle, present for the sake of the devotees’ performing the worship or Seva to Him! His celestial manifestation is not a “division” from His primordial Divine form of being Sri Narayana only. HE IS ONE ONLY AND YOU, OH LORD! ARE SRI NARAYANA ONLY!

After describing the “Universal form” of our Lord, the main “purpose” of our Lord’s incarnation is being described below.

तवावतारोऽयमकुण्ठधामन्धर्मस्य गुप्त्यै खलनिग्रहाय।
वयं च सर्वे भवतानुभाविता विभावयामो भुवनानि सप्त॥३७॥

VERSE 37 Meaning: “Oh Lord! Achyuta! You have manifested through this incarnation for the twin purpose of preservation and protection of “Dharma”, and for the destruction of the sinners. We all take and accept

“authority” from You, and then, rule and protect the 7 worlds (on your behalf).”

श्रीसुबोधिनी : अकुण्ठो वैकुण्ठः स्वरूपप्रच्युतस्य समागमनं निवारयति सम्बोधनेन। अयं तवावतारः धर्मस्य गुप्त्यै खलनिग्रहाय च उभयार्थमवतारः। यत्र विरोधः, तत्रोभयसमर्थनं विचारणीयमिति निरूप्यते। मदुक्ता भुजा धर्मः, स च खलः, उभयमत्र समाधेयम्। ननु प्रमाणभूतोऽपि भवान् पक्षपातेन करणादप्रमाणं जात इति शङ्कां वारयति वयं चेति। जगतो भवायेति पाठेऽपि उद्भवार्थमयं मारणीय इति सिध्यति। येन वा धर्मेणोद्भवो भवति, दैत्यांशनिराकरणपूर्वकेण हि तथा। वयं च भवतैव सर्वार्थे अनुभाविताः, तथा भावनया प्रेरिताः, संस्कृता वा, सप्तभुवनानि विभावयामः। वयं तत्त्वाधिष्ठातृदेवाः ब्रह्माण्डदेवा वा। सर्वत्रैव यदि वयं त्वद्भावभाविताः, तदा अस्मिन्नेव कः सन्देहो भवेत्। अनेन केवलतामसभावकत्वमिति पक्षो निवारितः। अधस्तात्सप्तभुवनेषु तदनुभावः सिद्ध इति उपरितनान्येव सप्तभुवनानि गृहीतानि॥३७॥

ननु तथापि ममाग्रे अयमपकारं करिष्यति, ततो मया मारणीय इति, अस्मिन्ननुभावो न युक्त इति चेत्, तत्राह त्वमेक आद्य इति।

SRI SUBODHINI: “Oh Lord! Your abode is Sri Vaikuntam, and due to this, You have manifested yourself as “Achyuta” (the Lord, who has no decline). Your “brilliance and power” never gets declined or affected “(KUNTITA). This “Bhava” or purport has come out through the specific reference to “AKUNTA DAAMA” (the abode where there is no decline at all i.e. Vaikuntam)”. Your incarnation has been taken for the protection of Dharma, and for the destruction of the sinners. Where there is the reference to the “opposing” features, there, it is necessary to describe and deal with both of them. Lord Siva says, “I am of the form of the Vedas. There are 2 arms for this. Hence there are the two forces of “Dharma” and “Khala” (right and wrong –

good and bad — righteous action and sin). Hence, it is necessary to explain both of these. Lord Siva says, “We too” viz. that “we have attained “authority from You only and as per your “Bhāvana” or desire (will), and we are ruling all these 7 worlds, on the basis of this “authority” only.

The words “JAGATO BHAVAYA” means “for the glory of this Universe” i.e. all these sinners deserve to be killed only. Alternatively, it may mean also those qualities, through which this universe is made happy and glorious, i.e. it is necessary to manifest these qualities. In other words, the manifestations of such qualities are necessary, through which the demons are destroyed! “Hence, Oh Lord! You manifest these qualities and make this Universe happy. We are the presiding deities of the eternal spiritual principles. Alternatively, we are the celestial deities of this Brahmaanda (Universe). Everywhere we function, as per you will and desire only.” From this, we should realize, that Lord Siva is not only just of the “Tamasik” Bhāva or nature, but He is the all powerful Lord of the 7 worlds, which are below this earth. By telling like this, the 7 upper worlds are also dealt with i.e. in the 7 upper worlds, His power and glory are extended to.

Even though, this is the truth, will it be that this “authority” given by our Lord, will be misused by Lord Siva and others, and the Lord will feel, that it is not appropriate for these deities to have this “rulership” and “authority” with them? On this, the answer is given through the next verse.

त्वमेक आद्यः पुरुषोऽद्वितीयस्तुर्यः स्वदृग्धेतुरहेतुरीश्वरः।
प्रतीयसेऽथापि यथाविकारं स्वमायया सर्वगुणप्रसिद्धयै॥३८॥

VERSE 38 Meaning: “Oh Lord! You are ONE WITHOUT A SECOND, primordial Purusha (Lord of the Universe). Everyone, in their Turiya state (the fourth state of the mind) attains You only! You are the only ONE, who has the “vision” of everything! You are the cause of this universe. You are also the Lord of the Universe. Even then, with a view to exhibit and manifest your qualities, You appear as though You are different, through the power of your “illusion” (Māya) power.”

श्रीसुबोधिनी : यद्यपि भवान् सर्वत्र एक एव, पूर्णगुणश्च, तथापि यावन्ति रूपाणि जगति प्रसिद्धानि, घटपटादीन्यपि, तत्र कारणे विचार्यमाणे भगवानेव स्वस्यैकमेकं धर्मं मुख्यतया परिगृह्य, तथाविधो जात इति मन्तव्यम्। तथा सति सहस्रभुजरूपो बाणो येन (गुणेन) भवति, स एव गुणः कारणभूतोऽङ्गीकर्तव्य इति तथैव करणमुचितम्। अस्माकं सर्वत्र भेदप्रतीतावपि त्वमेक एव। न हि निम्बबुद्ध्या भक्षिता शर्करा तित्ता भवति। तस्यैकत्वं साधयति आद्य इति। यथैक एव व्रीहिः अङ्कुरादिभावेन सहस्रं व्रीहयो भवन्ति, तथैक एव भगवानाद्यः कारणभूतः। सङ्घातोत्पत्त्यर्थं व्रीहिवत्। निराकारतामाशङ्क्य कारणस्य बीजात्मकस्य स्वरूपमाह पुरुष इति। तस्य कारणतायां स्त्र्यपेक्षामाशङ्क्याह अद्वितीय इति। कार्यकारणवैलक्षण्यं कार्यवैचित्र्यं च चिन्तामणाविवान्नाप्यध्यवसेयम्। तस्योपादानत्वमविकृतत्वं निमित्तत्वं च पूर्वमेव साधितम्। अत एव जगतः अनुपास्यतापि सिद्धा। ब्रह्मत्वे च जगतस्तज्जलान्तत्वमेव। दृष्टान्तैः स्थितिप्रलयावन्यत्रेति निदर्शनमात्रत्वम्। बहवो दृष्टान्ता एकीभूताः भगवति सर्वलक्षणां बुद्धिं सम्पादयन्ति। तर्कमात्रमूलत्वे अप्रामाण्यं स्यादिति दृष्टान्ताभावाच्च श्रुत्यैकसमधिगम्यमेव ब्रह्मेति स्थापितम्। कादाचित्कत्वेऽपि भगवानेव हेतुः अन्यस्मिन् कारणत्वेन परिकल्प्यमाने या उपपत्तिः, सा भगवत्येव सम्पादनीया। सर्वसमर्थत्वात् ब्रह्मणः भिन्नाधिकरणत्वं यथा विरोधपरिहारः, तथैकाधिकरणत्वेऽपि। युक्त्यपेक्षायामपि पत्रदारुनिर्यासः पुष्पफलेषु बीजमेकमेव कारणं सर्वविलक्षणं दृष्टमिति तस्यैव परम्परया साक्षाद्वा कारणत्वमध्यवसीयते, तथा श्रुतत्वाद्ब्रह्मणोऽप्यध्यवसेयम्, अवधृत-प्रामाण्यवेदात्। तथा सति श्रुतिर्यथार्था समर्थिता भवति। वैयर्थ्यं च स्यात्,

प्रत्यक्षानुमानादिभिरेव वैदिकार्थस्यापि सिद्धेः। सङ्केतस्तु निरूपकग्रहणादेव। अन्यथा तत्तन्मते आत्मादिपदानां सङ्केतः अलौकिकार्थानामसङ्गतः स्यात्। अतोऽद्वितीयपुरुष एव आद्यो जगत्कारणम्। एवं भगवतः जगत्कारणत्वमुपपाद्य तत्रोत्पत्तिस्थितिप्रलया एव कार्यत्वेन सिद्धा इति मोक्षसाधकत्वं भगवतो वदन् पुनर्विशेषणान्तरमाह **तुर्य** इति। समाधिगम्यः। यथा जाग्रत्स्वप्नसुषुप्तयः स्थित्युत्पत्तिप्रलयाभिज्ञापिकाः, एवं तुर्यावस्थापि मोक्षाभिज्ञापिका। तस्यां प्रादुर्भूतो भगवान् मोक्षद इति। तस्य मोक्षदाने प्रकारमाह **स्वदृगिति**। यथाद्वितीयः पुरुषो जगत्कारणम्, तथा **स्वदृक्** स्वस्मिन्नेव दृष्टियुक्तः आत्मानुभवतुष्टः मोक्षहेतुरिति। ननु स्वमोक्षमेव साधयेत्, नतूपासकानामन्येषाम्, तत्राह **हेतुरिति**। अन्येषामपि मोक्षे स्वदृक्त्वे तुर्यत्वे च स एव हेतुः। तर्ह्यन्यस्यास्मदादेः स्वयं स्वस्य ततोऽपि मूलभूतः कश्चिद्भविष्यतीत्याशङ्क्याह **अहेतुरिति**। न तस्य कश्चिद्धेतुरस्ति। ननु यथा भगवान् स्वेच्छया सर्वं भवतीत्युच्यते, एवं सर्वोऽपि सर्वं भवतु, अभेदश्च श्रुत्या प्रतिपाद्यत इति, तत्राह **ईश्वर** इति। स हि सर्वसमर्थोऽपि स्वयं तथैव मूलभूतः। कार्यरूपस्तु स्वस्मादेव जायते, सर्वसामर्थ्यस्य विद्यमानत्वात्, ईश्वरेच्छया नियन्तुमशक्यत्वाच्च। एवं सर्वसामर्थ्यमलौकिकत्वं निर्दोषपूर्णगुणविग्रहकत्वमुपपाद्य सर्वत्र पूर्णगुणकोऽपि यथाविकारं इक्षुक्षीराम्ललवणादिविकारमनतिक्रम्य प्रतीयसे, सर्वात्मना अप्रतीतौ भगवन्मायैव नियामिका। ननु तस्याः स्वातन्त्र्यास्वातन्त्र्याभ्यां पुनः स दोषस्तदवस्थ इति चेत्, तत्राह **सर्वगुणप्रसिद्ध्या** इति। अन्यथा भगवदीयाः सर्वे गुणाः प्रत्येकं न प्रसिद्धा भवेयुः। यथा षड्रसापि हरीतकी नीरसैव, निसर्गतः कोऽपि रसः सर्वविलक्षणो न प्रतीयत इति, तथैव भगवान् सर्वत्र सर्वगुणप्राकट्ये कृसरवत्प्रतीयेत। अतो भगवदिच्छारूपया मायया सर्वत्र पूर्णगुणकोऽपि यथाविकारं प्रतीयते। तथैव लीलायां यादवत्वमात्रं प्रकटयितुमाविर्भूतः नान्यान् धर्मान् प्रकटितवानित्यस्मदादीनामप्यज्ञानमिति भावः॥३८॥

ननु सर्वत्र कारणेशु कार्योत्पत्तौ कारणप्रत्यक्षता दृश्यते, नत्वप्रत्यक्षान्मृदादेः घटादिकमुत्पद्यते, तथा पदार्थोत्पत्तौ कारणत्वेन ब्रह्मप्रतीतिः स्यात्, तदभावात् प्रत्यक्षविरोधात् कथं कारणतेत्याशङ्क्याह यथैव **सूर्य** इति।

SRI SUBODHINI: "Though You are only ONE everywhere, even then, in this Universe, there are several forms like the pot etc. On contemplating the reason and cause behind these "forms", we come to the conclusion, that it is our Lord only, through His various and different qualities and virtues have taken all these "forms and names". This has got to be regarded in this way only. Now, Baanasura had got 1000 arms, and this is also due to these "qualities" of our Lord only.

We are able to see "separation, individuality and difference/division" everywhere and in everything. BUT WE SHOULD CLEARLY REALIZE, THAT ALL THESE ARE MADE UP OF OUR LORD ONLY I.E. IT IS OUR LORD, WHO HAS BECOME THIS ENTIRE UNIVERSE, AND ALL THE BEINGS AND THINGS IN IT. If the "sugar" is eaten with a wrong understanding that it is "sour", even then, it tastes "sweet" only!

With a view to substantiate and prove the "ONE-NESS" of our Lord, it is said that OUR LORD IS THE PRIMORDIAL BEGINNING! YOU ARE THE ORIGINAL SEED. Like one grain of rice or wheat, due to germination in endless ways, becomes thousands of grains of rice or wheat, IN THE SAME WAY, OUR ONE LORD ONLY, BECAUSE HE IS THE "BEGINNING" OF EVERYTHING HAS BECOME THE "CAUSE" FOR EVERYTHING. An argument may be put, that the grain of rice is having a form, but our Lord does not have a "form". Then how the comparison between the two will get sustained? i.e. how can a "formless Lord" (Niraakaar) become the cause for this Universe? Removing this doubt, the "causative seed" of our Lord's Divine nature is being explained.

Our Lord is the "Purusha" (primordial Lord). Due to this, He is the original "seed". Is the "female's" requirement recognized? Answering this, it is said, that, our Lord is "ONE, WITHOUT A SECOND" (ADWIDEEYAHA). There is no "female" etc. in here. YOU ARE THE ONLY ONE AND ALONE! Hence, both in the "task" and the "reason" there is "extraordinary" nature, and in the "task" (creation) itself, there is a wonderful nature of endless variety! Here, we have to understand our Lord's nature like that of "Chintamani" – the philosopher's stone, which fulfills all the desires of the devotee. In this way, our Lord's Divine self being the basis of everything, it's changeless nature and being the cause for everything, has been explained.

Hence, this Universe is not worthy of being worshipped. Of course this Universe has been proved to be of the form of the Supreme Brahman. The reason for this is that the origin, staying and destruction of this Universe are all done by and through "Brahman" only.

Several examples have been cited to say, that the creation and preservation of this Universe has been done by others too. But these are all given just for the sake of examples only. With a view to make us understand, the Divine nature of our Lord, very many examples are given. But as they do not apply to our Lord, in a total and full way, it gives rise of an intellect that only our Lord has all the virtues and qualities.

If, "Brahman" could be realized or understood, through logic only, then it will lose its "real nature" of being ungraspable by even the mind and intellect. **THERE IS NO EXAMPLE WHICH CAN FULLY EXPLAIN THE TRUTHFUL JNANA FULLY! I.E. NO**

EXAMPLE CAN MAKE ONE UNDERSTAND CLEARLY THE TRUE NATURE OF BRAHMAN. WHY? ONLY THROUGH THE VEDAS, BRAHMAN CAN BE UNDERSTOOD AND REALIZED.

This "Universe" which is the "form" of Brahman, is not "seeable", all the times. The reason for this is also our Lord only. If we regard someone else, as the cause of this Universe, then this will be wrong, as this "someone else" is also our Lord only. Hence, this is due to our Lord only. THIS IS BECAUSE, IT IS THE LORD ONLY WHO IS ALL-CAPABLE OR OMNIPOTENT. Like leaf, wood, sap, flower and fruit of a tree have all come from one "seed" — but this "seed" is absolutely different from all the consequential manifestations/originated materials from it! People regard this "seed" only as the cause for this tree. Based on this view, it is our Lord, who is the Supreme Brahman, as per the sayings of the Vedas, who should be realized as the "cause" for this Universe.

The Vedas are the "proof" or "evidence". This is made certain and well understood. By accepting this, we will then understand the true nature of the Vedas and its affirmations. If the meanings of the Vedic teachings have to be sustained, through actual "seeing" and "logic" (analysis), then the "Vedas" will become useless and a waste!

HENCE THE PRIMORDIAL PURUSHA, WHO IS THE ONE, WITHOUT THE SECOND, IS THE REAL CAUSE FOR THIS UNIVERSE. In this way, after explaining that it is our Lord, who is the cause for this Universe, it is now explained, that the origin, preservation and destruction of the Universe also is done through

this “task-fulfillment” only. OUR LORD IS THE GIVER OF MOKSHA OR LIBERATION. Due to this, another “appellation” is given to our Lord viz. “TOORYAYITI” i.e. OUR LORD’S REAL FORM CAN BE UNDERSTOOD IN ONE’S “SAMAADHI” STATE! Like the three usual mental states, which we experience daily, of awakened state, dream state and deep sleep state, make us realize the three states of the Universe also viz. origin, preservation and destruction, in the same way, the fourth state of “TUREEYA”, makes one realize one’s state of “MOKSHA” or liberation. During this state, our Lord manifests Himself and confers MOKSHA on this devotee. The way, the Lord blesses the devotee with this “liberation” is being explained, through the words “Swadnuk” – like the One Purusha is the cause for this Universe, in the same way, the One who has the vision in himself only, attains the ineffable experience of the “Aatma” and having got supremely satisfied with this bliss, he becomes the recipient of Moksha.

It is the Lord, who is the “HETU” (reason) for blessing the devotee with the Moksha, through making their “vision” inside, and also make them attain the “fourth” state (Tureeya). For all this, our Lord is the primary cause. Is He having then, an “Aadhaar” (basis), a root cause, refuge etc.? Not at all. HE HAS NO CAUSE I.E. HE IS NOT CAUSED, AS HE IS THE CAUSE FOR EVERYTHING! EVERYTHING HAPPENS DUE TO THE DESIRE OF OUR LORD. In this way only, everything happens. The Vedas are emphatic on the “non-division” of the truth (Satyam).

The Lord “Ishwara” is capable of doing, not doing and doing differently (KARTUM, AKARTUM, ANYATA KARTUM). As He is omnipotent, and He is the root

cause for Himself and everything. All the "actions" emanate from Him only. Because He is omnipotent, He is also supernatural, blemish free, totally auspicious with all the blessed virtues, and He is present everywhere, with all His qualities fully. Even then, the Lord does not break into, with His oneness and sameness, into the sweet sugarcane, milk, sour, salty materials. etc but he is present in all of them, totally and equally, without any change due to the various "differences", which we see, in all these materials.

It is said, that our Lord's power of "illusion" (Māya) is responsible for the devotee not being able to see our Lord in everything (Sarvaatmabhāva). If it is further said, that whether this "Māya" is independent or not independent, this "blemish" (Dosham) of the devotees' inability caused by this Māya will remain? On this, the answer is given, that it is only for the sake of glory and fame of our Lord's Divine qualities, this sort of situation is there. As, otherwise, everyone will not be able to realize the glory and fame of our Lord's auspicious qualities. Like the 6-fold "Rasa" endowed "Harada" really is without any Rasa! (relish). Our Lord, therefore does not manifest Himself everywhere with all His qualities in full measure. He, as per His own will, using His own power of Māya (illusion), although, at all places, is there, endowed with all the qualities, appears, as though He is with change, difference and of an individual nature different from others. THIS IS ONLY AN APPEARANCE! In the same way, while enacting His Divine Leelas, He has now appeared with a view to manifest His "Yadava" nature only, and He did not manifest any of His other natures of qualities. In fact the Lord wanted to create this nature of "Ajnana" (ignorance) also.

Wherever there is a "task" completed due to a "cause", there, one is able to see clearly the "reason" for such an event. Thus, when a "cause" is not visible (i.e. unable to be seen), then, from mud, pots cannot be made! Hence, if all those objects are caused by "Brahman", then "Brahman" is the real "cause", and should be "seeable" i.e. everyone should be able to see this "truth" (as everyone is able to see the mud as the cause for the pot). But this does not happen! Hence, there is this opposition from those, who cannot see this, through their eyes. They would ask the question as to how Brahman will become the cause for all this, when we cannot see this clearly? This doubt is removed through the following verse.

यथैव सूर्यः पिहितश्छायया स्वया छायां च रूपाणि च सञ्चकास्ति।
एवं गुणेनापिहितो गुणांस्त्वमात्मप्रदीपो गुणिनश्च भूमन्॥३९॥

VERSE 39 Meaning: "Oh, Lord of the Universe! Like the sun, is seen covered by the clouds, which have been originated by the sun only, even then, the sun makes everything seeable and brilliant! In the same way only, the self-effulgent Lord, Yourself, although is seen, as though You are covered by the various qualities, You make brilliant these qualities, and those who possess them."

श्रीसुबोधिनी : 'मेघाः सूर्योद्भूता' इति श्रुतिः, 'यावदादित्यस्तपति रश्मिभिस्ताभिः पर्जन्यो वर्षती'ति श्रुतेः सूर्य एव पर्जन्यः, अन्यथा सवितृत्वं न स्यात्। ततः सूर्यादुत्पन्ना अपि मेघाः यथा सूर्याच्छादकाः, एवं जगदपि भगवदुत्पन्नमपि भगवदाच्छादकम्। यथा तान् मेघान् मेघान्तर्जायमानां वृष्टिं तस्याप्यधोभूमिं भूमिष्ठांश्च पदार्थान् स्वयमदृष्टोऽपि प्रकाशयति, एवं सर्वकारणभूतः भगवानेव सर्वत्र सर्वप्रकाशक इति न काप्यनुपपत्तिः। छायाया मेघैः। चकारात्तत्कार्या वृष्टिम्। मेघानां पृथक्त्वं निवारयति स्वयेति। रूपाणि घटादीनि। चकारात्तैर्जायमानां क्रियामपि लौकिकीं वैदिकीं च प्रकाशयति।

एवं गुणेन स्वयमेव तथाभूतेनापिहितोपि सर्वथा गुप्तोऽपि गुणान् कारणभूतान्
गुणिनः कार्याणि च प्रकाशयति, आत्मप्रदीपश्च भवति। सर्व(था)सामर्थ्यार्थं
सम्बोधनं भूमन्निति॥३९॥

भगवत्कारणतायां हेत्वन्तरमप्युपपादयति यन्मायामोहितधिय इति।

SRI SUBODHINI: The Vedas say, that the clouds are originated from the sun. the sun generates heat and through it's rays the clouds pour rain water. If this was not so, the "originating" factor or capacity of the sun as "SAVITA" (meaning, the one, who originates) will not be there. Due to this, although originated from the sun, the clouds do get the capacity to hide or "cloud" the sun! In the same way, the Universe, originated by the Lord, can hide or "cloud" our Lord. But the sun not only makes the clouds brilliant, but also the "rain", which is present in them, the much "lower-situated" earth and the objects and materials, which are contained on the face of this earth! — though the sun is not seen or seeable (as the clouds have hidden it), in the same way, the "cause and reason" for everything is our Lord, and He is the one who makes everything brilliant everywhere! In view of this, there is nothing inappropriate. The word "shadow" (Chchaya) used here, denotes the "clouds" i.e. this shadow has covered up the sun! The word "Cha" (and) used here denotes, that the main task of the clouds is to pour "rain". Thus, these clouds are not different from the shadow. Everything is of the form of the "SUN" only (Swaya). The word "Rupaani" denotes every type of objects and forms. The word "Cha" (and) again denotes, that the sun makes those actions of the Vedic and the worldly natures brilliant, which are originated from these "forms" (objects). In the same way, through the "qualities" explained, by itself, although in every way, hidden,

due to the presence of the "Guni" (our Lord), all the qualities of the elements and their actions are all made "brilliant" and the Lord, by Himself shines in His own brilliant form! The addressal of "Bhooman" denotes the omnipotency of our Lord in all types and at all times.

OUR LORD IS THE PRIMARY CAUSE. Even in this, another "reason" is being explained through the next verse. [Notes: In the actions of the "sons" and for friendship, the Lord is the "reason and cause". A second reason is being explained, that it is our Lord only through His power of illusion, ("Māya") causes all the actions in the "sons" etc.]

यन्मायामोहितधियः पुत्रदारगृहादिषु।

उन्मज्जन्ति निमज्जन्ति प्रसक्ता वृजिनार्णवे॥४०॥

VERSE 40 Meaning: "The infatuated intellects, caused by the Māyik power of our Lord, take births as sons, women (wife) in homes and also attains death. Thus, despite all the "objects of sense gratification" are full of sorrow (or lead only to sorrow), even then, these persons are deeply attached to them (objects)."

श्रीसुबोधिनी : विवेकिनोऽपि विषयान् दृष्ट्वापि दुःखदान् तत्रैवासक्ता भवन्ति। तत्रेष्टसाधनतायाः लौकिके कारणत्वात् तदभावेऽपि प्रवृत्तेरवश्यं कारणान्तरमाक्षिपति। प्रत्यक्षभ्रमस्य प्रत्यक्षमेव विशेषज्ञानं बाधकमिति दिङ्मोहादौ दृष्टमिति चेत्, तत्राह प्रसक्ता वृजिनार्णव इति। दृष्ट्वापि तद्गतदोषान्, अनुभूयापि दुःखम्, पुत्रदारगृहादिषु उन्मज्जन्त्युत्पद्यन्ते, 'अन्ते या मतिः सा गति'रिति तत्रैवासक्ताः निमज्जन्ति, आसक्त्यैव तत्र स्थिता यावज्जीवं तत्रैव म्रियन्ते। 'प्रजामनु प्रजायन्त' इति पुत्रादुत्पद्यन्ते, पुत्रार्थमेव च क्वचित् म्रियन्ते च। तथैव भार्यायां पुत्ररूपेणोत्पद्यन्ते, भार्यार्थं म्रियन्ते च। गृहे तूत्पत्तिमरणे प्रसिद्धे। आदिशब्देनाश्वगर्दभादिष्वपि। 'अन्ते या मतिः सा गति'रिति भरतवत्तत्राप्युत्पद्यन्ते म्रियन्ते च। तस्मादेवं महामोहहेतुः भगवच्छक्तिरेव

काचिदङ्गीकर्तव्या, या प्रत्यक्षशास्त्रैरप्यनुल्लङ्घ्या ॥४०॥

इदानीं अर्धभगवत्कृपायुक्तानां शोचन्नाह देवदत्तमिति।

SRI SUBODHINI: Some people say that this “Māya” only makes one attain those objects of desire, which are liked by everyone. In the same way, they say also, that the “Jnana” (knowledge) is the reason for various “tasks or undertakings” i.e. these persons say, that our Lord is not the cause for all this! Removing this doubt, our Shri Mahaprabhuji says that, even the persons, with discrimination (Viveka), although are aware that the “objects of one’s desire” will cause only sorrow, gets attached to them. In this world, attached to one’s sons etc. or attainment of objects, as per one’s own desires cause this lack of discrimination, and the resultant sorrow. Even though one puts efforts, while not attaining the objects of one’s desire, effort! certainly there will be another reason for this. In the actual seeing of things of this world, “delusion” (Bhrama) can occur, but this “delusion” can be mitigated, by having the special direct knowledge about the object. With all this analysis, can one conquer sorrow? The answer to all this is, that usually these “deluded” persons have drowned themselves in the ocean of sorrow or got attached. This is done by them, despite their seeing very clearly the “blemish” in their attachment to their sons and other objects of one’s desire. Despite experiencing “sorrow”, they desire for and take births in homes, as sons, women (wives). In the end “like one’s intellect, one gets the result”. As they are attached to their sons etc. till the end of their lives, they die there only. They get originated from their “sons”, and they die for the sake of these “sons” only. In the same way, they take birth, in their wives, as their son and

die for the sake of their “wives” only! Getting born in a home and dying there — this fact is well known!

In this verse the word “Aadi” (such as) has been given. The purport of this is that, one could take birth as horse, donkey etc. also as THE NEXT LIFE (GATI) IS DETERMINED BY THE MATI (THOUGHT) OF THIS PERSON — LIKE KING BHARATA — One can take birth in any type of animal or human “Yoni” or place of birth! And also die as such! Due to this reason, we have to accept, that IT IS THE POWER OF OUR LORD, WHICH CAUSES THIS GREAT “INFATUATION” (MAHAMOHA). No one can cross or violate this rule, whether it is in the world, through human or scriptural efforts.

On whom the Lord has given His “partial” blessings — these people also, due to ignorance attain sorrow - as per the following verse.

देवदत्तमिमं लब्ध्वा नृलोके अजितेन्द्रियः।

यो नाद्रियेत त्वत्पादौ स शोच्यो ह्यात्मवञ्चकः॥४१॥

VERSE 41 Meaning: “Oh Lord! You have given this “human” body, attaining which, the person who is not able to conquer his senses, does not respect or do Seva to your holy feet. He is a “cheater of his own soul” (AATMAVANCHAKA) and is deserving to be pitied or grieved for (or deserves sorrow).”

श्रीसुबोधिनी : भगवता विवेकेन्द्रियादियुक्तं शरीरं दत्तं यस्मै, सोऽपि चेत् अर्धकृपायुक्तः पूर्णार्थं न यतेत, स मोहितैरपि शोच्यो भवति, देवेन भगवता दत्तम्, भगवदिच्छयैव नृलोके मनुष्यदेहे समागत इति। तर्ह्यनादरे को हेतुः, तत्राह अजितेन्द्रिय इति। इन्द्रियजयाभावादिन्द्रियैरपकृष्टोऽन्यत्र गच्छति। अतो न सेवते। ननु तर्हि तस्य को दोष इति चेत्, तत्राह

नाद्रियेतेति। आदरमपि न करोति। तत्रासक्तिर्नियामिकेति। अतो विद्यमानमपि साधनं अन्यथा नाशयतीति स शोच्यो भवति। आत्मवञ्चकश्च। हिशब्दसूचिता युक्तिरुक्ता। परार्थं तथा करोतीत्याशङ्क्य तदभावार्थं निराकरोति आत्मानमेव वञ्चयतीति। उपकारस्तु पर्यवसानवृत्त्या आत्मगाम्येव भविष्यतीति यत्रात्मवञ्चनं न भवति, तत्रैव परार्थकरणं युक्तम्, अन्यथा स्वयमेवात्मघातो स्यात्, किं तस्योपकारेण॥४१॥

अप्राप्तभगवन्तं निन्दित्वा, प्राप्यापि यस्त्यजति तं निन्दति, भगवदिच्छां मायां स्तोतुम्, अन्यथा वाक्यभेदप्रसङ्गः, यस्त्वां विसृजत इति।

SRI SUBODHINI: Our Lord has blessed the Jiva, with a body consisting of "Viveka" (discriminating faculty of what is good, and what is bad) and the senses (Indriyas). On the Jiva, in this way, our Lord has blessed with "half-grace" only — but the Jiva does not put effort to attain the full "grace" or compassion! Thus, they get "infatuated" through "ignorance". It is said here, by Lord Siva that, these persons are to be grieved for or pitied (that they have lost an opportunity to attain the "full grace" of our Lord)!

Through the will and desire of our Lord only, a Jiva has come into a "human" body. If this Jiva has come, through the desire of our Lord, why then, does this Jiva not respect or serve our Lord's holy feet? Answering this, it is said, that this Jiva, being unable to conquer his own "senses" (Indriyas), goes to the other side viz. to this world of births and deaths (Samsara) or the life of the senses. Due to this, the Jiva does not do the Seva or service of our Lord. On this, what is the blemish on the part of this Jiva? Answering this, it is said, that performance of Seva or service to our Lord is very far for this Jiva, but this Jiva does not even show respect to our Lord! In this, he is controlled or directed by his

“attachment”. Hence, even though there is the “instrument”, the Jiva does not bring this “instrument” into proper and intended action! In this way, the Jiva destroys himself.. Due to this, he deserves to be grieved or pitied for! He also acts now to cheat himself, by himself only. The word “He” (yes, indeed) gives emphasis to this idea. If it is defended, that the Jiva does all these actions, only for the sake of others, even this is not the actual “truth”. Why? He who cheats himself (i.e. oneself) also, what help can he give to others? By doing good to others, usually one reaps benefits for oneself only. Where one’s own “Aatma” is not “cheated”, there, doing good to others is, indeed, appropriate. Otherwise, this Jiva becomes “cheater of one’s own “Aatma”, and what profit or benefit can occur through his beneficial acts?

He, who has not attained our Lord, even after attaining such a “human” body, is now being condemned. Those persons who, after attaining such a body, sacrifice the same, are also condemned. A praise is made of the “Māya”, which is the will and desire of our Lord. If this “praise” of Māya is not done, in this way, then it will not be truthful, as regards our saying, that Lord Siva has done this “praise” in 12 verses. That is why our Lord’s “Māya” is being praised through the following verse.

यस्त्वां विसृजते मर्त्य आत्मानं प्रियमीश्वरम्।
विपर्ययेन्द्रियार्थार्थं विषमत्यमृतं त्यजन्॥४२॥

VERSE 42 Meaning: “The person who leaves you, our Lord, who is the most dear Ishwara (the Lord of the Universe) and the “Aatma” of everyone, due to his attachment to the gross, unwelcome and displeasing (unpleasant) and impermanent sons and others, he is

considered as having opted to consume “poison” by giving up the “nectar”!

श्रीसुबोधिनी : प्रयोजनाभावमाशङ्क्याह मर्त्य इति। मरणधर्मा आवश्यकत्वायात्मेति। प्रियं प्रीतिविषयम्। अनावश्यकेऽपि प्रीतिवशादादरः क्रियते। तत्रापि ईश्वरमन्यथा मारकम्। एवं प्रकारत्रयेण वस्तुतो बाह्याभ्यन्तरव्यवहारेण च आवश्यकं विसृजते त्यजति, तत्रापि विपर्ययेन्द्रियार्थाथम्, विपर्यया अनात्माप्रियानीश्वराः, ते च ते इन्द्रियार्थाश्च रूपादयः। न हि कश्चिन्नदीं तितीर्षुनौकां दत्वा शिलां गृह्णाति, नौकां त्यक्त्वा वा। शिलार्थमेव वा नौकां त्यजति। तस्य गतिमाह विषमन्त्यमृतं त्यजन्निति। म्रियमाणोऽमृतं प्राप्य तदत्वा यथा विषं गृहीत्वा भक्षयति, तस्या या अवस्था, सा एतस्यापीति भावः॥४२॥

तथा भवदादीनामपीत्याशङ्क्याह अहं ब्रह्मेति।

SRI SUBODHINI: If it is said, that the Lord has no motive, purpose or result to be achieved (as the “humans” always seem to have), for this, the answer is given, that the human being has the bondage of “death”, and that he needs the attainment and realization of the immortal Aatma. Hence the word “Aatmanām” has been used and this is a subject, which confers great happiness and satisfaction. Hence, by it’s very nature, it is loving and full of wholesome happiness, and is liked and respected by everyone (i.e. our Lord). The most beautiful thing in this, is that He is “Ishwara” the Lord of the Universe, and hence, He is the most appropriate Lord, who should be or deserves to be honoured and respected. If He is not honoured, then He takes the form of being the “destroyer” also! In this way, the Lord is necessary and required, in three ways, both internal and external, and even though, this is the actual situation, the ignorant person, leaves and forgets the Lord. The Lord, who is immortal, is given up or left, for the most impermanent

forms and gross sensual pleasures, which in reality are unpleasant. IN THIS WAY, THE IGNORANT SOUL CONSUMES "POISON" ALTHOUGH, HE IS OFFERED THE "NECTAR"!

Is there any foolish person, who, desirous of crossing the river, leaves a boat or takes the help of a stone by giving up this good boat! He meets the same fate of that person, who gives up "nectar", for the sake of "poison"!

"Perhaps this sort of fate may befall on us also". The answer for this doubt is given, through the following verse.

अहं ब्रह्माथ विबुधा मुनयश्चामलाशयाः।

सर्वात्मना प्रपन्नास्त्वामात्मानं प्रेष्ठमीश्वरम्॥४३॥

VERSE 43 Meaning: "Myself (Lord Siva), Lord Brahma, the celestial deities, and the sages and saints with pure inner minds, also, have surrendered to You, Oh Lord! who is the beloved Lord of the Universe (Ishwara) and being the Divine Aatma of all beings, through the attitude of seeing You in everyone and everything."

श्रीसुबोधिनी : यथार्धकृपायुक्ताः अन्ये भ्रान्ताः, यथा वा प्राप्यापि विषयप्रवणाः, तथा न वयम्, किन्तु भिन्नप्रकारमाश्रिताः। भगवतः सात्त्विकत्वादितरौ समानौ प्रथमं गणयति। अहं रुद्रो ब्रह्मा चेति। ततो हीनास्तन्नियम्या विबुधाः। अधिकारिणो निरूप्य ज्ञानपरान् निरूपयति मुनयश्चेति। तेषां पृथङ्निरूपणे हेतुः अमलाशया इति। साधनपराः सिद्धाश्चेति वा। अमलाशया मनुष्याः। मुनयः सनकादयोऽपि तथा। एते त्रिविधा अपि। चकारादेतदनुसारिणः सर्वे परिगृहीताः। ते वयं सर्वात्मना त्वां प्रपन्नाः। स्वस्य प्रवृत्तौ हेतुभूतं ज्ञानं निर्दिशति आत्मानं प्रेष्ठमीश्वरमिति। पूर्वस्मात्प्रेमातिशयो विशेषः। तेनैव साधनानि अन्यानि सम्पन्नानि॥४३॥

साम्प्रतं विरोधमाशङ्क्य तत्परिहारार्थं शरणं ब्रजामीत्याह तं त्वामिति।

SRI SUBODHINI: “We are not like those, who have been blessed by You, with “half-part” of your grace only, and who, despite this grace of the Lord, get attached to the sensual objects of this world. We are fully surrendered to You and dependent on You, through many ways.”

As our Lord is “Sātwik”, in the first instance, two persons, who are of the same nature are counted. (1) Myself (Lord Siva) and (2) Lord Brahma. Later lower than them viz. the celestial deities, who are under the control of the Lord. Later, the sages, who are endowed with the spiritual knowledge are mentioned. These are separately mentioned, due the reason, that these sages are of very pure and crystal clear mind. They are devoted to their spiritual path or have already attained their “goal” of spiritual realization! This reference pertains to the Sanakaadi brothers also. Through the use of the word “Cha” (and), the followers of these exalted souls and Mahatmas, are also referred to. “We and all these have surrendered to You, Oh Lord! through the “Bhāva” or nature of seeing You in everything and everybody. The spiritual realization and knowledge is the reason for our “this” attitude or “Bhāva”. This is, that “Oh Lord! You are the Aatma! You are our beloved and also our Ishwara — the Lord of the Universe. With your grace, we have realized this spiritual knowledge; through this knowledge, we have surrendered to You.”

We should realize, as per our Shri Mahaprabhuji’s statement, that this “love” is greater than the “love” as explained in the 42nd verse. Through this “love” only all other spiritual attainments have been made.

If the Lord were to say that, “You have now come to fight with me” — the answer is given to the effect that,

“Oh Lord! please do not doubt me on this, as I have come to surrender to You.”

तं त्वां जगत्स्थित्युदयान्तहेतुं समं प्रशान्तं सुहृदात्मदैवतम्।
अनन्यमेकं जगदात्मकेतं भवापवर्गाय भजाम देवम्॥४४॥

VERSE 44 Meaning: “Oh Lord! we worship and serve You, who is the cause for the origination, preservation and the rise of this Universe; who is same at all times, and to everyone; limitlessly peaceful; Aatma who is our best friend, of the celestial nature. The only one Aatma of this universe, who is unique and ONE only (i.e. there is no other) and the basis of this entire universe, in whom it is stationed; we worship thee, Oh Lord! as You liberate the Jivas from this Samsara! Hence, we all worship and serve You.”

श्रीसुबोधिनी : एवं सर्वोपास्यं निर्दोषपूर्णगुणविग्रहं त्वां भजाम। तमिति श्लोकद्वयार्थः परिगृहीतः, लोकवेदप्रसिद्धम्। त्वां परिदृश्यमानम्। जगत्स्थित्युदयान्तहेतुमिति ब्रह्मत्वाय जगत्कारणत्वमुक्तम्। बहिर्दोषाभावाय समम्। प्रशान्तमिति अन्तर्दोषाभावाय। सुहृदिति विश्वासार्थम्। आत्मेति भयाभावाय। दैवतमितीष्टसिद्धये। भावकृतवैलक्षण्याभावायाह अनन्यमिति। न विद्यते अन्यो यस्मादिति। यस्य वा। अन्यबुद्धिर्भगवतो न कस्मिंश्चित् यत एक एव। कार्यमपि न ततः पृथक्, यतोऽयं जगतः आत्मा केतश्च। विशेषतो भजनस्य अपराधनिवर्तकत्वे प्रार्थिते इष्टमग्रे प्रार्थयितुमशक्यमिति सर्वस्यापि दोषस्य निवृत्तिरूपं मोक्षमेव प्रार्थयति। भवापवर्गायेति। एवं शरणागमनलक्षणं भजनं निरूपितम्॥४४॥

विज्ञापनामाह अयं ममेष्ट इति।

SRI SUBODHINI: “We worship and serve You, who deserve to be served and worshipped, the Divine Lord, with all the auspicious qualities which are blameless.” The word “Tam” (him) has been used to reemphasize the

meaning of both the verses. "In other words, we worship You, Oh Lord! who is famous, both in this world and in the Vedas." The word "Sama" (same) has been used to denote that, "You do not have any defect or blemish from outside". Through the use of the word "Prashanta" (limitlessly peaceful), it is indicated, that the Lord does not have any defects or blemish of the "inside"! The word "Suhrut" (very good friend) has been used to instill faith and confidence. The word "Aatma" has been used to denote that, "those who have taken refuge in You, need not fear at all, or will never have fear on any account". The word "Daivata" (celestial) has been used to denote that, "On taking refuge in You, whatever is desired by the devotee is attained." The word "Ananya" (no one else) denotes that, "there is no one else except You". Moreover, our Lord also does not have the idea, that someone does not belong to Him i.e. this or that person is "another" (Anyā). Everyone is His' and He belongs to everyone. Why? Our Shri Mahaprabhuji says that there is OUR LORD ONLY AND NONE ELSE! EVEN, THERE IS NO ACTION (KARYA), WHICH IS DIFFERENT OR SEPARATE FROM HIM. WHY? THE LORD IS THE "AATMA" OF THIS UNIVERSE, AND ALSO IT'S DWELLING PLACE OR REFUGE.

Perhaps, it may become difficult to pray to Him for the fulfillment of one's "desired" goals, if the prayer is done, in the first instance, for the pardoning of one's offences, hence, with a view to ward off all the "blemish", Lord Siva prays for "Moksha" only. This is indicated by the words "for attaining liberation" (Bhavapavargaya). In this way, worship or Seva of our Lord by those, who have surrendered to our Lord has been explained.

The prayer is done through the following verse.

अयं ममेष्टो दयितोऽनुवर्ती मयाऽभयं दत्तमुष्य देव।
संपद्यतां तद्भवतः प्रसादी यथा हि ते दैत्यपतौ प्रसादः॥४५॥

VERSE 45 Meaning: "Oh Lord! This Baanasura my own loved devotee. I have given him protection from fear. Hence, like You showered your compassion on Prahlada, in the same way, kindly shower your compassionate grace on Baanasura also."

श्रीसुबोधिनी : इष्टानुवृत्तिलोकसिद्धा। दयित इति प्रीतिविषयः। इच्छा रुचिश्च निरूपिते। अनुवर्तीति सर्वहेतुः, सर्वदा मामनुवर्तत इति तेन मयाप्यनुवृत्तिः कर्तव्येति। अमुष्याभयं मया दत्तमिति वाचनिकम्। एवं कायवाङ्मनोभिरयमनुरोधं इति सर्वथा त्वया कृपा कर्तव्येत्याह संपद्यतामिति। तत्तस्मात्कारणाद्भवतः प्रसादः संपद्यताम्। अथवा। मदुक्तं त्वदुक्तमेव। अतः स पूर्वोक्तः प्रसादः संपद्यताम्, आवयोर्भिन्नभावाभावात्। प्रसादं विशिनष्टि। यथा हि ते दैत्यपतौ प्रह्लादे प्रसाद इति॥४५॥

ततो भगवान् प्रीतः कृतं कृतमेवेति वाचा शिवसान्त्वनं कृतवानित्याह यदात्थेति।

SRI SUBODHINI: Usually, one does things to please one's "beloved" (Premi), as per his/her desire. This is the nature of the world. Through the word "Dayita", Lord Siva has referred to Baanasura as the recipient of His "love". In this way, Lord Siva has expressed his desire and liking in a clear way. "I have done all this, as Baanasura is my follower and devotee i.e. my servant. He always follows me. Hence I also desired to do, what I have done by giving him protection from "fear". In this way, I have shown my compassion through my "words". The word "servant" used here shows Lord Siva's "physical" liking, and through the word of "Dayita" (recipient of his love). Lord Siva's "mental" liking is expressed". "In view of this" You

should also show your compassion on my devotee, in every way. "AS THE WORDS OF PROMISE GIVEN BY ME IS AS GOOD AS YOURS". Hence, please bless this devotee of mine. We both do not have the "divided" vision at all (i.e. we see everything with an "equal" vision)". Lord Siva now prays to our Lord Shri Krishna as to the way, the "blessing" should be conferred on Baanasura. "Oh Lord! You had blessed Shri Prahlada earlier. Kindly bless Baanasura also in the same way"!

Later, on getting very pleased, our Lord, through the next verse says that He had done only, what Lord Siva had done. Through the "words", our Lord, in this way, "comforted" Lord Siva.

श्रीभगवानुवाच—

यदात्थ भगवंस्त्वं नः करवाम प्रियं तव।

भवता यद्व्यवसितं तन्मे साध्वनुमोदितम्॥४६॥

VERSE 46 Meaning: "Our Lord Shri Krishna spoke, "Oh Bhagawān! What you have said, we will do as per your liking. Whatever you have thought of, I will follow the same, accepting it as Mine."

श्रीसुबोधिनी : भगवन्निति सम्बोधनमभेदाभिप्रायेण। स हि भगवन्तमपृथक्त्वेन भजते। त्व यदात्थ तन्नोऽस्मान् प्रति। तद्युक्तमेवेति। नोऽस्माकं वा त्वम्। अतः प्रियं करवाम। स्वकीयानां प्रियं कर्तव्यमेवेति। तवेति। वस्तुतस्तव वाक्यं च समर्थनीयम्। तदिदानीं बाहुच्छेदनाभावमाशङ्क्य पूर्वोक्तं स्मारयति भवता यद्व्यवसितमिति। 'त्वदर्पणं भवेन्मूढ संयुगं मत्समेन ते' इति। तत्साध्वेवानुमोदितम्। कृतं तु त्वयैव तच्छस्त्रद्वारा अनुमोदनमात्रं कृतमिति॥४६॥

अभयं यत्प्रार्थ्यते, तत्राह अवध्योऽयं ममाप्येष इति।

SRI SUBODHINI: "Oh Bhagawan!" Our Lord has

given this “addressing” of Lord Siva, with a view to reiterate, that our Lord and Lord Siva are one and the same only i.e. there is no division between them! Our Lord also treats Lord Siva as “One” only and serves and worships Him. “Whatever You have now told is appropriate for Me also. In other words You are Mine only. Hence, I will do only, that which is liked by you. It is necessary to do those actions, which are liked by the persons, who are treated as “one’s own”. In reality, to approve and do actions as per your words is indeed very appropriate. Hence, there was no necessity to have cut the hands of Baanasura. But I have done only, what you have told your devotee Baanasura, earlier, “One day you will fight with the Lord, who will curb your pride”. In fact, you had caused this action, which I have only followed, through the use of my Chakra (Discus — weapon).”

Answering through the next verse, regarding the prayer of Lord Siva for the protection of Baanasura, our Lord says:

अवध्योऽयं ममाप्येष वैरोचनसुतोऽसुरः।

प्रह्लादाय वरो दत्तो न ते वध्यो मयान्वयः॥४७॥

VERSE 47 Meaning: “This Baanasura is the son of king Bali. Hence I also do not want to kill him. The reason being, that I have given a “boon” to my most beloved devotee Prahlada, that I will never kill anyone, who is born in his family.”

श्रीसुबोधिनी : प्रह्लादान्वयत्वज्ञापनाय पुरुषत्रयमाह वैरोचनसुत इति। विरोचनात्मजस्य बलेः सुतोऽयं बाणः। किमतो यद्येवम्, तत्राह प्रह्लादाय वरो दत्त इति। ते अन्वयो मया न वध्य इति। ननु भक्ते कथमेवं वचनम्, तत्राह असुर इति। असुरा हन्तव्या एवेति। अनेन भक्तकृपालुत्वं भक्तापेक्षया

आधिक्येन सूचितम्। स त्वेकस्यैव प्राणरक्षामाह, अहं तु वंशस्यैव कथयामीति॥४७॥

तर्हि कथं छेदनमिति चेत्, तत्राह दर्पोपशमनायेति।

SRI SUBODHINI: This Baanasura was born in the family of Prahlada, and for this sake, the names of Virochana, Bali and Baana have been given. Prahlada's son was Virochana, whose son was Bali and Baana is Bali's son. Why has this reference been made now, and what is its purpose? Our Shri Mahaprabhuji says on this that "I have given a boon to Prahlada, that I will never kill anyone belonging to your family. Why did the Lord give such a boon to His devotee? Our Shri Mahaprabhuji says here, again, that all these persons were "demons", and were worthy of being destroyed by our Lord. BUT OUR LORD'S LOVE AND COMPASSION TO HIS DEVOTEE IS GREATER THAN HIS DEVOTEE HIMSELF. OUR LORD THOUGHT WITHIN HIMSELF "THAT MY DEVOTEE (PRAHLADA) WAS DESIROUS OF SEEKING PROTECTION FOR HIS FATHER, BUT I AM GOING TO PROTECT HIS ENTIRE LINEAGE ITSELF!" (i.e. all the members of his family to come).

Then, why did the Lord cut away the arms of Baanasura? If this is asked, then the reply is given through the next verse.

दर्पोपशमनायास्य प्रवृक्णा बाहवो मया।

सूदितं च बलं भूरि यच्च भारायितं भुवः॥४८॥

VERSE 48 Meaning: "For the sake of removing Baanasura's "ego", I have cut away all his extra arms. I have also destroyed the strength and powers, which were a burden on this earth."

श्रीसुबोधिनी : प्रकर्षेण छेदनं बाहुमूलकम्। ते वृक्णा एवेति न तस्य प्रतीकारः। सेनावधस्य क्लिष्टकर्मत्वमाशङ्क्य निमित्तान्तरमाह यच्च भुवो भारायितम्। चकाराद्भक्तानां बुद्धिनाशकं तत्सर्वमेव बलं सूदितं मारितम्॥४८॥

तर्हि मत्प्रार्थनायां को विशेष इत्याशङ्क्याह चत्वारोऽस्य भुजाः शिष्टा भविष्यन्तीति।

SRI SUBODHINI: The Lord had cut his hands in such a way, that their “roots” themselves were uprooted. Now there was no way, that he will have his hands back. Perhaps, the killing of his armies involved any difficulty on the part of our Lord? On this, the second reason is being given, that although it was a difficult task, the same was done by our Lord, with a view to remove (1) the burden for this earth (2) the power of this demon was capable of destroying the intellect of our Lord’s devotees. Hence the Lord destroyed all his strength, totally!

If Lord Siva were to ask, “Then, what is the use of My prayer to You? i.e. what is the profit or benefit for Baanasura, in a special specific way, due to my intervention?” Answering this, our Lord said, “Baanasura will continue to have four arms” — as per the next verse.

चत्वारोऽस्य भुजाः शिष्टा भविष्यन्त्यजरामराः।

पार्षदमुख्यो भवतो नकुतश्चिद्भयोऽसुरः॥४९॥

VERSE 49 Meaning: “Baanasura will continue to have four arms for all time and without getting old! This demon is your very important associate. Hence he will never get any fear from anyone.”

श्रीसुबोधिनी : मदत्तं सहजं भुजद्वयं त्वदत्तमागन्तुकं भुजद्वयमिति चत्वारोऽस्य भुजाः छिद्यमानेषु भुजेषु अवशिष्टा भविष्यन्ति। अनेन सुदर्शनं प्रक्षिप्तं साम्प्रतं छिनत्तीति सूचितम्। अधिकभुजद्वयदाने हेतुः पार्षदमुख्य

इति। तयोः कालान्तरेऽपि नाशाभावायाह अजरामरा इति। देवत्वं निरूपितम्। युक्तमेव पार्षदमुख्यो भवत इति। न कुतश्चिद्भय इति असुरत्वेऽपि न मत्तो न मदीयान्न गुणेभ्यो भयमित्यर्थः॥४९॥

एवमभये दत्ते भगवत्कृपावलोकितः स्वोचितं कृतवानित्याह इति लब्ध्वेति।

SRI SUBODHINI: "I have broken his arms. But I will keep with him the two arms given by Me and two hands, I will keep, from those, which you had blessed him with! In this way, four hands, will be saved." The purport of telling like this, is that our Lord had asked His Sudarsana Discus to cut away his hands. The reason for keeping the additional two arms is due to the fact, that, Baanasura was one of the most important associate of Lord Siva. He will not be destroyed, by the efflux of time. With a view to emphasize this, it is said by our Lord, "These four arms will be permanent and young (not old)." By telling this particular nature of being "permanent and young", the Lord has indicated his "celestial" nature (Devatvam). Baanasura's "celestial status" is indeed appropriate as "He is your very important associate (Paarshada). Despite being a demon, Baanasura, from now onwards, will not get any type of fear from Me, My devotees and from My qualities."

In this way, after getting protection against "fear" from our Lord, our Lord blessed him with His compassionate "look". After this, Baanasura began to discharge his appropriate duties properly.

इति लब्ध्वाऽभयं कृष्णं प्रणम्य शिरसाऽसुरः।

प्राद्युम्नि रथमारोप्य सवध्वा समुपानयत्॥५०॥

VERSE 50 Meaning: "Due to this, demon Baanasura got full protection from "fear" from our Lord Shri

Krishna, and after prostrating to our Lord through his head touching the holy feet of our Lord, he made the son of Pradhyumna and our Lord's grandson Aniruddha and his wife sit in a chariot, and brought them to our Lord Shri Krishna!"

श्रीसुबोधिनी : अभयं लब्धा, कृष्णं प्रणम्य, कन्यादाने संतुष्टो भविष्यतीति। शिरसेति। तस्यैतदेव महत्, यतोऽयमसुरः। प्राद्युग्मिं भगवत्पौत्रम्। अर्थाद्बन्धनादिकं त्याजयित्वा, वरमिवालङ्कृत्य, वध्वा उषया सह समुपानयत्। सम्यक् भगवत्समीपमुपानयत्। एतदर्थमेव समागत इति तावता सन्तुष्टः॥५०॥

SRI SUBODHINI: After attaining protection from "fear", Baanasura prostrated to our Lord Shri Krishna. He thought that by giving his daughter in marriage, the Lord will become pleased. He decided to do prostration through his head (and not fully falling on the ground), as he is a demon, and demons usually are "proud" persons. Usually demons do not do this sort of prostrations to anyone. But Baana decided to do this way of prostration to our Lord, as by now, he had given up his "pride", once and for all! He now went and released from bondage, the grandson of our Lord viz. Aniruddha. He dressed Aniruddha like a bridegroom, along with his wife Usha, made them sit on a chariot, and brought them to our Lord, with love and respect. Our Lord had come here only for this i.e. to bring back Aniruddha. Through this, our Lord became pleased.

अक्षौहिण्या परिवृतं सुवाससमलंकृतम्।

सपत्नीकं पुरस्कृत्य ययौ रुद्रानुमोदितः॥५१॥

VERSE 51 Meaning: "Our Lord Shri Krishna, made His grandson, who was now fully dressed with beautiful clothes along with his wife, lead the party, surrounded by

the Akshowhini of His army, and came back to Dwaraka, after getting the approval of Lord Siva."

श्रीसुबोधिनी : अक्षौहिण्या परिवृतमिति पारिबर्हमक्षौहिणी सेना। सुवाससमलंकृतमिति वस्त्राभरणानि। ततो भगवत्कृत्यमाह। सपत्नीकं तं पौत्रं पुरस्कृत्य रुद्रेणानुमोदितः, अन्यथा दण्डमिव तद्ग्रहणं रुद्रो मन्येत। कृष्णोनुमोदित इति पाठे अर्थाद्भुद्रेण। अनेन तस्मिन् भगवत्प्रसादो निरूपितः। जाम्बवत इव शिक्षार्थं निग्रह इत्यपि सूचितम्॥५१॥

सिद्धार्थस्य भगवतः पुनरागमने पुरीं वर्णयति, विवाहोत्सवे पुरी न वर्णितेति, स्वराजधानीमिति।

SRI SUBODHINI: The Akshowhini army, which now surrounded Aniruddha was given by Baanasura as "Dowry". He was now fully dressed up with beautiful clothes and ornaments. All these were given to him, by Baanasura. Baanasura brought Aniruddha to our Lord in this way. Lord Siva also had approved of this action of Baanasura. On seeing this, our Lord Shri Krishna made Aniruddha and his wife lead this party and came back to Dwaraka. If the reading of the verse is "as approved by our Lord Shri Krishna" — even then, this reading will be right as the Lord had, like in the case of Jaambhavaan defeated Lord Siva only, with a view to "teach" and instruct. The reading as given of this verse as "as approved by Lord Siva" also is appropriate!

After completing his task, on His return to Dwaraka, the celebrations at Dwaraka, due to this marriage of Aniruddha and Usha, are being described through the next verse.

**स्वराजधानीं समलंकृतां ध्वजैः सतोरणैरुक्षितमार्गचत्वराम्।
विवेश शङ्खानकदुन्दुभिस्वनैरभ्युद्यतः पौरसुहृद्विजातिभिः॥५२॥**

VERSE 52 Meaning: "The citizen of Dwaraka city,

friends and the Brahmins came before to receive our Lord. On being accorded this reception, our Lord entered into His capital city of Dwaraka, while the conches, Aanaka and Nagara instruments played. The city was beautified with Torans and flags on all the four sides, and the paths and crossings were all spruced up and cleaned."

श्रीसुबोधिनी : अनेन विधिवद्विवाहः तेन द्वारकायामेव कृत इति सूचितम्। स्वस्य राजधानीति समागमने विलासा उक्ताः। ध्वजैः सतोरणैरलङ्कृतामित्युपर्यलङ्कारः। उक्षितमार्गचत्वरामित्यधः। गन्धोदैः उक्षिताः सिक्ताः मार्गाः चत्वरण्यङ्गानि च यस्याः। मध्ये शोभामाह। पौरसुहृद्विजातिभिः शङ्खानकदुन्दुभिस्वनैः सहितैरभ्युद्यतः। पौरास्तामसाः, सुहृदो राजसाः, सर्वैरभ्युपगमनम्, अयं विवाहः सर्वसंमत इति ज्ञापयितुम्॥५२॥

प्रकरणं समाप्तमिति ज्ञापयितुमेतदुपाख्यानश्रवणफलमाह य एतत् कृष्णविजयमिति।

SRI SUBODHINI: By telling like this, it is indicated, that this marriage was celebrated as per the Vedic rites, after coming back to the Dwaraka city. The Lord became very happy on coming back to His own capital city. The upper portion of the city was embellished with Torans and flags. On all the four sides, and on the roads and pathways, fragrant water was sprayed. In this way, the beautification of the lower portions of the city has been told. The Lord was accorded a grand reception by the people of the city, His own friends and the Brahmins; while the conch, Aanaka, Dhundhubhi musical instruments were played. In this way, the beauty of the middle part of the city is being explained. The citizens of Dwaraka city were Tāmasik; the friends were Rājasik, and in this way, every type of people/persons had come there to attend the festival of this marriage. This

also indicates the fact, that this marriage was fully approved by everyone. All these have been explained, with a view to indicate this factor.

The “result and benefit”, that will accrue to the one, who listens to this story is being told, through the next verse.

य एतत्कृष्णविजयं शंकरेण च संयुगम्।

संस्मरेत्प्रातरुत्थाय न तस्य स्यात्पराजयः॥५३॥

VERSE 53 Meaning: “He, who on getting up in the morning, remembers this story of our Lord Shri Krishna’s “victory” and his fight with Lord Siva, will never face defeat in his life.”

श्रीसुबोधिनी : प्रत्यहं य एतत् स्मरेत्, तस्य पराजयो नेन्द्रियान्तःकरणैर्भवति। भगवता निरुद्धानां विस्मृतप्रपञ्चानां भगवदासक्तियुक्तानां कालादिभिरुपद्रवे राजसानामुद्वेगो भवतीति फलनिरूपणे तदवश्यं वक्तव्यम्। उपायश्चानेन निरूपितः। पराजयसम्भावनायामेतत्स्मर्तव्यमिति॥५३॥

इति श्रीभागवतसुबोधिन्यां

श्रीलक्ष्मणभट्टात्मजश्रीमद्वल्लभदीक्षितविरचितायां

दशमस्कन्धविवरणे त्रिषष्टितमोऽध्यायः॥३६॥

SRI SUBODHINI: If a person remembers this holy story everyday, he will never get defeated by his own senses and inner mind i.e. his senses etc will not have the capacity to lead him into the path of wrong doing or unrighteousness. But if one gets opposed through the Rājasik forces, and one has also forgotten this world, even then, one can get agitated through the trials and difficulties caused by one’s own “bad” time. That is why while describing the results and benefits of hearing this story, it is necessary to state, without fail, that **WHEN**

EVER THERE ARISES AN OCCASION, WHICH MAY LEAD TO THE DEFEAT OF OUR OWN SELVES, THROUGH ONE'S OWN "SENSES" (INDRIYAS) THEN, THIS HOLY STORY OF OUR LORD'S VICTORY SHOULD BE CERTAINLY REMEMBERED. IN FACT, BY REMEMBERING THIS HOLY STORY, EVERYDAY IN THE MORNING, IT WILL ALSO REMOVE SUCH OCCASIONS THEMSELVES. HENCE THIS "STORY" SHOULD BE REMEMBERED EVERYDAY.

Thus ends the Sri Subodhini commentary of Shri Mahāprabhu Vallabhāchāryaji, on the 63th chapter of the 10th Canto of Shri Mahā Bhāgavata Purāna.

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|---|---|
| action (kriya) 5641 | attaining liberation (bhāgavata-vargaya) 5958 |
| actions of (kṛtsnā) 5531 | attitude (or swabhāva) 5563 |
| adharma (wrong paths) 5536 | attribute (quality) 5528 |
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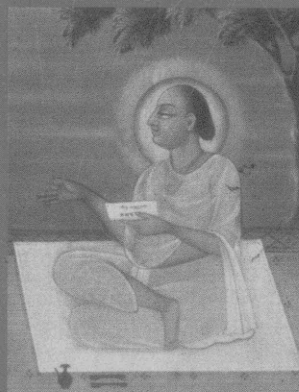
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निगमकल्पतरुर्गलितं फलं शुकमुखादमृतद्रवसंयुतं।
पिबत भागवतं रसमालयं मुहुरहोरसिका भुवि भावुकाः॥

"Oh! Drink the nectar of Bhagavatam, ye, who are full of Rasa (Relish) and loving sentiments (Bhāva) to our Lord, drink this again and again, Which is the treasure-house of Rasa (Relish) - this fruit which has dropped from the wish-fulfilling tree of the Vedas, enriched and endowed with the nectarian flow from the mouth of Shri Sukadeva"



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